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SACRA PRIVATA.

THE

PRIVATE MEDITATIONS

AND

PRAYERS

OF

THE RIGHT REVEREND

Thomas Wilson, D. D.

BISHOP OF SODOR AND MAN,

ACCOMMODATED

TO GENERAL USE.

.....

SECOND CAMBRIDGE EDITION.

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PREFACE.

THE truly Reverend Doctor THOMAS WILSON, fifty eight years Bishop of Sodor and Man, was blessed with the spirit of prayer in a very uncommon measure; of which his *Sacra Privata*, or *Private Meditations* and *Prayers*, are an eminent instance.

They have hitherto been locked up from the world in an expensive book; and are mixed throughout with so much meditation and prayer, that can come properly from the clergy only, (to whom they are an invaluable treasure) as to unfit them for general use.

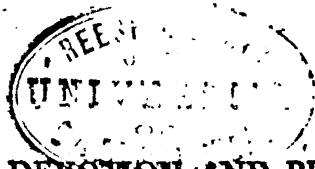
They are now presented to the public in a separate volume; so that pious christians may, at a reasonable expense, distribute them among such people, as either will not or cannot buy them; and the petitions, peculiar to the clergy, are thrown out.

The pious reader will find these Meditations and Prayers too long, according to the present division of them, to which there is no occasion of adhering. He may take them up, and lay them down, at his own discretion and convenience. It is recommended to him to go thro' them regularly, and to continue the use of them his whole life, selecting such parts for more frequent meditation, as are best

adapted to his necessity and disposition.

As prayer is one of the most important works, in which a man can be engaged, and few find themselves able to discharge it in the manner, they wish to do; it is humbly hoped, that this book, if attended to, as it deserves, may with God's assistance teach them to pray; may lead their thoughts to meditate on religious subjects; and habituate them to clothe their meditations in the language of decent, pious, and fervent prayer.

That this valuable book may have this effect, is the earnest prayer of THE EDITOR.



ON DEVOTION AND PRAYER.

TRUE devotion consists in having our hearts always *devoted* to God, as the fountain of all happiness; who is ready to hear and help his otherwise helpless, miserable creatures. It is to be attained,

1st. By earnest prayer. HE, THAT HUNGERS AFTER RIGHTEOUSNESS, WILL CERTAINLY BE FILLED.

2dly. By possessing our hearts with a deep sense of our own *misery*, *wants*, and *danger*; this is the grace of *humility*.

3dly. By considering God's *goodness*, *power*, and *readiness*, to help us; this is called *faith in God*.

Lastly. By convincing our hearts of the insufficiency of every thing else to afford us any real help or comfort; this is to be effected by *self denial*.

Dying persons are generally more devout

than others, because they then see their own misery, that nothing in this world can help them, and that God is their only refuge. We must change our lives, if we desire to change our hearts. God will have no regard to the prayers of those, who have none to his commands. The Spirit of God will not dwell in a *divided heart*. We cannot feel the pleasure of devotion, while the world is our delight. Not that all pleasures are criminal; but the closer union we have with the world, the less is our union with God. A Christian therefore, who strives after devotion, should taste sensual pleasures very sparingly, should make necessity, not bodily delight, his rule.

In order to dispose our hearts to devotion, *an active life* is to be preferred to a *contemplative*. Doing good to mankind disposes the soul most powerfully to devotion. Indeed we are surrounded by motives to piety and devotion, if we would mind them. The *poor* are designed to excite our *liberality*; the *miserable*, our *pity*; the *sick*, our *assistance*; the *ignorant*, our *instructions*; those, that are *fallen*, our *helping hand*. In the *vain* we see the

vanity of this world; in the *wicked*, our *own frailty*. When we see *good* men rewarded, it confirms our *hope*; and, when *evil men* are punished, it excites our *fear*.

He, that would be *devout*, must beware of indulging a habit of *wandering in prayer*. It is a crime, that will grow upon us, and will deprive us of the blessings we pray for.

Avoid as much, as may be, multiplicity of business. Neither the innocency, nor the goodness of the employment, will excuse us, if it possess our hearts, when we are praying to God. When our Lord bids us *to take no thought for the morrow*, he intended to hinder those *cares* and *fears*, which are apt to distract our devotions; which are the more unreasonable, because they never can change the state of things.

Never be curious to know, what passes in the world, any farther than duty obliges you; it will only distract the mind, when it should be better employed.

Never intermit devotion, if you can help it; you will return to your duty, like Samson, when his locks were cut, weak and in-

different, as other people of the world. The oftener we renew our intercourse with God, the greater will be our devotion. Frequent prayer, as it is an exercise of holy thoughts, is a most natural remedy against the power of sin. Importunity makes no change in God, but it creates in us such dispositions, as God thinks fit to reward.

Make it a law to yourself to meditate, before you pray; also to make certain pauses, to see whether your heart go along with your lips. They, whose hearts *desire nothing, pray for nothing.*

Give me, O God, the spirit of true devotion; such, as may give life to all my prayers, so that they may find acceptance in thy sight, for Jesus Christ's sake. *Amen.*

Sacra Privata.

Matth. vi. 6. *Thou, when thou prayest, enter into thy closet; and, when thou hast shut thy door, pray to thy Father, who is in secret; and thy Father, who seeth in secret, shall reward thee openly.*

HOW good is God, who will not only give us, what we pray for; but reward us for going to him, and laying our wants before him!

May I always present myself before God with firm faith and hope in his promises and mercy; with great reverence of his infinite majesty; with the humility of an offender; and with full purpose of keeping all his commandments!

May the thoughts of eternity quicken my devotions; my wants make me earnest; my backslidings make me persevere; and may I never wilfully give way to any distracting thoughts.

May I wait with patience, and leave it to Thee, my God and Father, *how* and *when* to grant my petitions.

He, that has learned to pray, as he ought, possesses the *secret* of a holy life.

It is of greater advantage to us, than we imagine, that God does not grant our petitions immediately. We learn by *this*, that, whereunto we have already attained, *it was the gift of God.*

The best way to prevent wandering in prayer is, not to let the mind wander too much at other times; but to have God always in our minds in the whole course of our lives. The end of prayer is not to inform God, but to give man a sight of his own misery; to raise his soul toward Heaven, and to put him in mind, that there is his Father and his inheritance.

Matth. vii. 7. Ask, and it shall be given you. Grant me, Lord, that faith, which shall make me know my wants, that I may ask with earnestness and humility, and depend upon thy gracious promise.

THE DUTIES OF A CHRISTIAN.

That man leads a sincere christian life,

1st. Who endeavours to serve and obey God to the best of his understanding and power.

2d. Who strives to please his neighbour to edification.

3d. Who endeavours to do his duty in that state of life, unto which it has pleased God to call him.

Whoever would continue in the practice of these things unto his life's end, it is necessary that he call himself often to account, whether he do so or not; constantly pray for grace to know, and to do his duty; and preserve himself in such a temper, as to be always ready to receive the truth, when it is fairly proposed to him.

It is rudeness among men to ask a favor, and

not stay for an answer; and do we count it no fault to pray for blessings, and never to think of them afterward, never to wait for them, never to give God thanks for them?

Let us make prayer familiar to us; for without the help of God we are every hour in danger. The devil knows that, when we have a relish for prayer, and apply ourselves in good earnest to it, we are in the way of life; he therefore strives by all ways possible to divert us.

Let us not run over our prayers with an insensible and distracted mind. Let our prayers be as particular, as may be, against the sins of our particular state, and for the graces, which in particular we most need. This is the best preservative against sin; makes us best acquainted with our condition; puts us continually in mind of mending, what is amiss; lets us see, what particular graces we most want, what are most needful for the cure of our own particular corruption and disorder; and is the best trial of our hearts. For example; if I pray for *charity*, and for every instance, which is necessary to render me truly charitable, I pray for grace, to avoid evilspeaking, to pray for my enemies, to do them good, &c. and so of all other sins and graces.

God grant that I may never seek his face in vain!

Luke xi. 1. Lord, teach us to pray. Pour upon us the spirit of supplication and prayer.

God will deny us nothing, that we ask in the name of his Son.

Prayers through Jesus Christ.

When we offer our prayers through his mediation, it is *he*, that prays; *his* love, that intercedes; *his* blood, that pleads; it is *he*, who obtains all from his Father.

PREPARATORY PRAYER.

O Holy Spirit of grace, give us a true sight of our miseries, and sincere shame and sorrow, when we make confession of our sins; a feeling sense of our need of mercy, and hope of obtaining pardon, when we beg it for thy Son's sake. May we resign our will to Thee and to thy goodness, when we pray for temporal things; and, when we pray for spiritual graces, may we hunger and thirst after righteousness! Give us real love for thy holy word, and grace to hear it with attention. May we thankfully close with all the means of grace and salvation! When we praise Thee for thy works of nature and of grace, and give Thee thanks for thy mercies; let us do it with high esteem and gratitude. Cause us to hear thy holy word with faith and attention, and to profit by what we hear, that we may return from thy church with a blessing.

MORNING PRAYER.

Joshua xxiv. 15. *Choose you this day, whom you will serve.*

WHOM have I in heaven, but Thee, O Lord? There is none on earth, that I desire, beside Thee. Thou art my God, and I will thank Thee. Thou art my God, and I will serve Thee. Be thou my only ruler and governor.

They, that have a convenient place to sleep in, and they, that have the comfort of sleep, have both great reason to be thankful; and even they, that want these mercies, ought to bless God, if in the midst of their afflictions he is pleased to refresh them with the comforts of grace.

Gracious God, continue to me these favors so long, and in such measure, as shall most contribute to thy honor and my salvation; and in great mercy support and relieve all, that want these blessings.

What shall I offer unto the Lord for his mercies, renewed unto me every morning? The sacrifice of God is a troubled spirit; a broken and contrite heart God will not despise! But most unfit is mine to be presented to God before I have obtained his pardon through the merits of the Lord Jesus, for the many sins, by which it hath been defiled.

Jer. iii. 12. I am merciful, saith the Lord, and I will not keep anger forever. Only ac-

knowledge thine iniquity, that thou hast transgressed against the Lord thy God. *Ps.* xxxii. 5. I acknowledge my sin unto thee, O God, and mine iniquities will I not hide.

I do therefore implore thy pardon, and plead thy gracious promises, with full purpose of heart, by the assistance of thy grace, never again to return to folly.

Jer. xvii. 9. The heart is deceitful above all things, and desperately wicked; who can know it?

I cannot answer for my own heart; but there is no word, O Lord, impossible with Thee. In Thee I do put my trust; let me never be put to confusion. Keep it ever in the heart of thy servant, that it is indeed an evil thing and bitter to offend the Lord. Keep me from presumptuous sins, that I may never grieve thy Holy Spirit, nor provoke Thee to leave me to myself.

Matth. xxvi. 41. Watch and pray, that ye enter not into temptation.

Lord, make me ever mindful of my infirmities and backslidings, that I may be more watchful, and more importunate for grace, for the time to come.

1 *Pet.* v. 8. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.

O Lord, grant that this adversary of our souls may never find me off my guard, nor from under thy protection.

Matth. xvi. 24. If any man will come after me, let him deny himself, and take up his cross, and follow me.

O my Saviour, how long have I professed to follow Thee, without following the blessed steps of thy most holy life, thy *patience* and *humility*, thy disregard for the world, its pleasures, profits, honors, and idols. O Lord, obtain for me the spirit of mortification and selfdenial, that I may follow Thee, as I hope to live with Thee forever. *Amen.*

Matth. vi. 24. No man can serve two masters. Ye cannot serve God and mammon.

May my fear and love never be divided between Thee and the world! May I never set up any thing, O God, in competition with Thee in my heart! May I never attempt to reconcile thy service with that world, which is at enmity with Thee, my God and Father!

Mark x. 17. What shall I do, that I may inherit eternal life?

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and thou shalt love thy neighbour, as thyself.

O that this love of God may be the commanding principle of my soul! May I always have this comfortable proof of his love abiding in me, that I study to please him, and to keep his commandments. May my love of my neighbour be such, as he has commanded, that I may forgive, and give, and love, as becomes a disciple of Jesus Christ! *Amen.*

Eccles. xii. 13. Fear God and keep his commandments, for this is the whole duty of man; that is, *the happiness of man.*

May I, great God, continue in thy fear all the day long! May I keep thy statutes, and observe thy laws!

Heb. iv. 13. All things are naked and open unto the eyes of him, with whom we have to do.

Grant that I may always live and act, as having Thee, O God, the constant witness of my conduct, for Jesus Christ's sake.

Eccles. ix. 10. Whatsoever thy hand findeth to do, do it with all thy might; for the night cometh, when no man can work.

Make me, O Lord, ever sensible of the great evil of delaying the work, which Thou hast appointed, lest the night surprise me unawares.

1 *John* v. 14. This is the confidence, we have in God, that, if we ask any thing according to his will, he heareth us.

That it may be unto thy servant according to this word, I beseech Thee to hear me in the full import of that holy prayer, which thy blessed Son hath taught us;

OUR FATHER, WHO ART IN HEAVEN;

In whom we live, and move, and have our being; grant that I and all Christians may live worthy of this glorious relation, and that we may not sin, knowing that we are accounted thine. We are thine by adoption; O make us thine by choice.

HALLOWED BE THY NAME.

O God, whose name is great, wonderful, and holy, grant that I and all thy children may glorify Thee, not only with our lips, but in our

lives; that others, seeing our good works, may glorify our Father, who is in Heaven.

THY KINGDOM COME.

May the kingdoms of the world become the kingdoms of the Lord and of his Christ; and may all, that own Thee for their king, become thy faithful subjects, and obey thy laws! Dethrone, O God, and destroy Satan, and his kingdom; and enlarge the kingdom of grace.

THY WILL BE DONE ON EARTH, AS IT IS IN HEAVEN.

We adore thy goodness, O God, in making thy will known to us in thy holy word. May this thy word be the rule of our will, of our desires, of our lives, and actions! May we ever sacrifice our will to thine; be pleased with all thy choices for ourselves and others, and adore thy providence in the government of the world.

GIVE US THIS DAY OUR DAILY BREAD.

O Heavenly Father, who knowest what we need, give us the necessaries and comforts of this life with thy blessing; but above all give us the bread, that nourisheth to eternal life.

Acts xvii. O God, who givest to all life, and breath, and all things; give us grace to impart to such, as are in want, of what Thou hast given more than our daily bread.

AND FORGIVE US OUR TRESPASSES, AS WE FORGIVE THEM, WHO TRESPASS AGAINST US.

Make us truly sensible of thy goodness, and mercy, and patience toward us, that we may from

our hearts forgive every one his brother his trespasses. May my enemies ever have place in my prayers, and in thy mercy!

AND LEAD US NOT INTO TEMPTATION.

Support us, O Heavenly Father, under all our saving trials, and grant that they may yield us the peaceable fruits of righteousness.

BUT DELIVER US FROM EVIL.

From all sin and wickedness, from our spiritual enemy, and from everlasting death, good Lord, deliver us. Deliver us from the evil of *sin*, and from the evil of *punishment*. Deliver us, O Heavenly Father, from our evil and corrupt nature, from the temptations and snares of an evil world, and from falling again into the sins, we have repented of.

FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY, FOREVER AND EVER. AMEN.

By thy Almighty power, O King of Heaven, for the glory of thy name, and for the love of a Father, grant us all these blessings, for which thy Son hath taught us to pray.

Unto Him, who is able to do for us abundantly more, than we can ask or think; unto him be glory in the church by Christ Jesus, throughout all ages, world without end. *Amen.*

To God the Creator, Preserver, and Disposer of all things, be the glory of all the good, wrought in us, by us, and upon us.

Blessing, and *glory*, and *wisdom*, and *thanksgiving*, and *honor*, and *power*, and *might*, be unto our God forever and ever. *Amen.*

Thy infinite *power*, *wisdom*, *goodness*, *faithfulness*, and *truth* are the only sure foundation, on which we may depend. O give us firm faith in these thy glorious perfections.

With Angels and Archangels, and all the company of Heaven, we praise and magnify thy glorious name, evermore praising Thee, and saying, holy, holy, holy LORD GOD of Hosts, Heaven and earth are full of thy glory. Glory be to Thee, O GOD most High. *Amen.*

Jude 24, 25. Now unto Him, who is able to keep you from falling, and to present you faultless before the pesence of his glory with exceeding joy; to the only wise GOD our Saviour, be glory and majesty, dominion and power, both now and ever. *Amen.*

Rom. xi. 36. For of Him, and through Him, and to Him are all things; to whom be glory forever. *Amen.*

Rom. xvi. 27. To GOD only wise, be glory through Jesus Christ forever and ever. *Amen.*

Mark ix. 23. All things are possible to him, that believeth.

Yes, Lord, and therefore I beg this faith of Him, to whom all things are possible, that I may be able to *discover*, to *avoid*, to *resist*, and to *root out*, whatever is evil in me.

O Jesus, obtain this grace for thy otherwise helpless creature. Grant, that I may this day escape all snares, laid for me by the *devil*, the *world*, or my own corrupt heart. Grant that I may this day omit no part of my duty.

1 *Tim.* iv. 15. Give thyself wholly to these things, that thy profiting may appear to all.

God grant that I may do so; and I pray God to preserve me from ease, idleness, and trifling away my precious time.

Philemon 4. I thank my God, making mention of thee always in my prayers.

Extend, and suit thy graces to all conditions of men, that we may all be upright in our dealings, obedient to our governors, peaceable in our lives, sober, honest, temperate, chaste in our conversation, and charitable to the poor, and one toward another.

Increase the number and graces of all such, as love and fear Thee. Enlighten the minds of the *ignorant*, awaken the consciences of the *careless*, silence *gainsayers*, convert the *profane*, and all, that hold the truth in unrighteousness.

Rebuke the spirit of antichrist, idolatry, and libertinism; the sins of drunkenness, whoredom, litigiousness, and of defrauding the public.

In tender mercy remember, O God, all *sick* and *dying persons*, that they may omit nothing, that is necessary to make their peace with Thee. Be gracious unto all, that are under any affliction of mind or body, or under any pressing calamity; all desolate widows and fatherless children; all, that call upon Thee in their distress, and have none else to help them.

Prov. xxi. 1. The king's power is in the hands of the Lord; as the rivers of waters, he turneth it whithersoever he will.

Let this thy power, O Lord, be magnified on all, that are put in authority over us, that we may be governed with truth and justice by men, fearing and honoring God, protecting the christian religion, and punishing evildoers. To this end vouchsafe them, I beseech thee, all the graces necessary for their high station, and for their eternal happiness.

Col. iv. 1. Masters, give unto your servants that, which is just and equal, knowing that ye also have a Master in Heaven.

O heavenly Lord and Master, bless me with good and faithful servants. Let thy blessing be upon them and upon my affairs, committed to their care; and may I never be wanting in my duty to them, for Jesus Christ's sake.

Relations, Benefactors, &c.

Be gracious, O God, to all my relations, benefactors, enemies; and to all, that have desired my prayers; to all, who by their own labors do minister to our necessities; together with all our known and unknown benefactors. Render, O God, a good reward and a plentiful return to all those, who have been kind and charitable. Grant that we may all so live here, that we may meet hereafter in the Paradise of God.

John xvi. 23. Verily I say unto you, whatsoever you shall ask the Father in my name, he will give it you.

These are what I ask, O God and Father, above all things, for myself, and for all, that

have desired my prayers; that we may be restored to thy likeness, and never deface it by our sins; that the image of satan may be destroyed in us; that all carnal affections may die in us; and that all things, belonging to the Spirit, may dwell in our hearts by faith; that thy name, and the name of our Lord Jesus Christ, may be glorified in us, and we in him; that our hearts may be entirely thine; that we may never grieve thy Holy Spirit; but that we may continue thine forever, for Jesus Christ's sake. *Amen.*

Ephes. iv. 29. Let no corrupt communication proceed out of your mouth; but that, which is good to the use of edifying, that it may minister grace unto the hearers.

Grant, O God, that I may delight in thy law; that my conversation may be truly christian. May I never hear with pleasure, nor ever repeat such things, as may dishonor God, or injure my neighbour, or my own character.

James iv. 11. Speak not evil one of another.

Ephes. v. 4. Foolish talking or jesting are not convenient, but rather giving of thanks.

Psa. cxxxiii. 3. Set a watch, O Lord, before my mouth, and keep the door of my lips.

Matth. xii. 34. Out of the abundance of the heart the mouth speaketh. How can ye, being evil, speak good things?

O Holy Spirit of Grace, enable me to overcome the shame of a degenerate age, which will hear nothing with delight, but what concerns this world. O touch my heart with the

true love of God, the excellencies of his laws, the pleasantness of his service, and the wonders of his providence. This I beg for Jesus Christ's sake.

John xv. 7. Ask what ye will, and it shall be done unto you.

These, O Jesus, are the things, that I ask. *Intercede for me*, that I may be truly sensible of the diseases I labor under, and thankfully embrace the means, which thy goodness hath ordained for my recovery.

Grant that the end of all my actions, and designs, may be the glory of God. Enable me to resist all the sinful appetites of my corrupt nature. Grant that I may hunger and thirst after righteousness.

Vouchsafe me the spirit of adoption, of supplication and prayer, of praise and thanksgiving.

Obtain for me, O Jesus, the graces of mortification and selfdenial; the graces of true humility, and the fear of God.

Grant, O God, that I may never knowingly live one moment under thy displeasure, nor in any known sin.

Grant, O God, that, as I have been made thy child by adoption and grace, I may daily be renewed by thy Holy Spirit, for Jesus Christ's sake.

Enable me, gracious God, to escape the corruption, that is in the world through lust, that I may be partaker of the Divine Nature.

Lord, grant me grace to withstand the temptations of the world, the flesh, and the devil;

and with a pure heart and mind to follow Thee, the only God, through Jesus Christ our Lord. *Amen.*

Let thy Love, O God, be shed abroad in my heart by the power of the Holy Ghost, and grant that it may appear in my *life*, *conversation*, *words*, and *actions*, for Jesus Christ's sake.

Blessed be God, that I was admitted into the fellowship of Christ's religion. Grant, O God, that I may eschew all those thing, that are contrary to my profession, and follow all such things, as are agreeable to the same, for Jesus Christ's sake.

Keep me, I beseech Thee, O Heavenly Father, under the protection of thy good providence, and make me to have perpetual fear and love of thy holy name, through Jesus Christ our Lord.

Put away from me all hurtful things, and give me those things, that may be profitable for me, through Jesus Christ.

Mercifully grant unto me, O God, such a measure of thy grace, that, running the way of thy commandments, I may obtain thy gracious promises, and be made partaker of thy heavenly treasure, through Jesus Christ our Lord. *Amen.*

Forgive me those things, whereof my conscience is afraid, and give me those good things, which we are not worthy to ask, but through the merits and mediation of thy Son Jesus Christ.

That I may obtain that, which thou dost

promise, make me to love that, which thou dost command, through Jesus Christ.

Keep me from all things hurtful, and lead me to all things necessary to my salvation, through Jesus Christ.

The Lord deliver me from every evil work, and preserve me to his heavenly kingdom; to whom be glory forever and ever. *Amen.*

O that thy Holy Spirit may direct and rule my heart, O God, through Jesus Christ!

Of thy bountiful goodness, O Lord, keep me, I beseech Thee, from all things, that may hurt me, that I may cheerfully accomplish those things, which thou wouldest have done, through Jesus Christ our Lord.

Grant, O God, that I may be cleansed from all my sins, and serve Thee with a quiet mind, through Jesus Christ. Deliver me, O Lord, from the bonds of those sins, which through my frailty I have committed, for Jesus Christ's sake.

Faith.

O that I may believe in Thee, O God, and put my whole trust and confidence in Thee alone, and not in any thing, that I myself can do.

Grant, O God, that I may so perfectly, and without all doubt believe in thy Son Jesus Christ, that my faith in thy sight may never be reproved, for the sake of the same Jesus Christ.

Against wavering.

Grant, O God, that we may not be carried about with every blast of vain doctrine, but that

we may be firmly established in the truth of thy holy gospel, through Jesus Christ.

Grant, O God, that I may perfectly know thy Son Jesus Christ to be the *Way*, the *Truth*, and the *Life;* the *Author* of the *Way*, the *Teacher* of the *Truth*, and the *Giver* of *Life;* that I may stedfastly walk in the way, that leadeth to eternal life, through the same Jesus Christ.

Covetousness.

Give me grace to forsake all covetous desires, and inordinate love of riches, through Jesus Christ.

Grant that I may both perceive and know, what things I ought to do, and also may have grace and power faithfully to fulfil the same, through Jesus Christ.

Grant me, O God, the true circumcision of the spirit, that my heart and all my members, being mortified from all carnal lusts, I may in all things obey thy blessed will.

O that we, who know Thee now by faith, may after this life have the fruition of thy glorious Godhead!

In all our dangers and necessities, stretch forth thy right hand to save and defend us.

Charity.

O send thy Holy Ghost, and pour into my heart that most excellent gift of charity, that very bond of peace and of all virtue, without which whosoever liveth is counted dead before Thee!

Grant, I do most humbly beseech Thee, O God, that as by thy special grace Thou dost put into my mind good desires, so by thy continual help I may bring the same to good effect, through Jesus Christ.

O everlasting God, grant that, as thy holy Angels always do Thee service in Heaven, so by thy appointment they may succor and defend us on earth, through Jesus Christ.

Grant me grace so to follow thy blessed Saints in virtuous and Godly living, that I may come to those unspeakable joys, which thou hast prepared for them, that unfeignedly love Thee.

I pray God my whole Spirit, (my understanding, will, and conscience,) my soul, (my appetites, affections, and passions,) and my body, (the tabernacle of my soul) be preserved blameless unto the coming of our Lord Jesus Christ.

May I take pleasure in abiding in thy presence, O God, in depending upon Thee, in leaving myself entirely to thy disposal, as a continual sacrifice to thy will.

Give me victory over all my sins and imperfections; increase in me the graces of *faith*, *hope*, and *charity*; of *humility*, *meekness*, *patience*, *resignation*, and all other Christian virtues, for Jesus Christ's sake.

Preserve me, gracious God, from *spiritual pride*; from ascribing any thing, I have done, or can do, to myself, and robbing Thee of the glory of saving me from eternal ruin.

Take possession, O Jesus, of thy right in my soul, which thou hast redeemed with thy most

precious blood, and root out all selfrighteousness, selfinterest, and selfwill; that Thou mayest be my righteousness, and all in me.

Repentance.

Give me, O God, such sorrow for my sins, as shall enable me to embrace all the necessary means, how bitter soever, for rooting sin out of my soul.

Humility.

1 *Pet.* v. 5. God resisteth the proud, and giveth grace to the humble.

I have all the reason in the world to be humble. Without God I am nothing. Without his help and grace I can do nothing, that is good. Of myself I deserve nothing but punishment. Of my own I have nothing, but faults, imperfections, and sins, an inclination to evil, an aversion to good, unruly senses, ungovernable passions, ungovernable affections.

1 *Cor.* i. 30. O Lord Jesus Christ, who art made unto us of God our *wisdom*, by revealing him and his glorious perfections; our *righteousness*, by satisfying the justice of God in our nature; our *sanctification*, by procuring for us the Holy Ghost, and by restoring us, being sinners, to God's favor; our *redemption*, by redeeming us from death eternal. O Jesus, for these mighty favors all love and glory be to Thee with the Father and the Holy Ghost forever. *Amen.*

The way of a Happy Life.

Lay nothing too much to heart, desire noth-

ing two eagerly, rejoice not excessively, nor grieve too much for disasters; be not violently bent on any design, nor let any worldly cares hinder you from taking care of your soul; and remember that it is necessary to be a Christian (that is, to govern one's self by motives of Christianity) in the most common actions of civil life.

Col. iii. 17. Whatsoever ye do in word or in deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

He, that would not fall into temptation, must have presence of mind, a watchful eye over himself; he must have great things in view, distinguish betwixt time and eternity; or else he will follow what pasion, not what reason and religion suggest.

Christian Perfections.

Whoever aspires after being so united to God, as to be one spirit with him, must resolve to do all things with this sole view, TO PLEASE GOD. This I purpose, this I forbear, this I undertake, this I do, this I suffer, in obedience to the will of GOD. This should be our express purpose at all times, when we have time to make it; and should be often renewed, lest our own will come to be the rule of our actions. If I be careful to do this, I shall always have my end, whether I succeed, or be disappointed, being convinced it is God's will.

Rom. xvi. 14. Put ye on the Lord Jesus, and make not provision for the flesh, to fulfil the lusts thereof.

Grant, O Lord, that "I may keep under my

body, and bring it into subjection, lest by any means I be a castaway."

"Be ye all of one mind, having compassion one of another. Be pitiful, be courteous; not rendering evil for evil, nor railing for railing, but contrarywise blessing. For, he, that will love life, and see good days, let him refrain his tongue from evil, and his lips, that they speak no guile. Let him eschew evil, and do good; let him seek peace, and ensue it."

Give me, O Lord, a wise, a sober, a serious, a religious heart. Preserve me from evil counsels, and rash enterprises. O make thy way plain before my face.

Support me this day under all the difficulties, I shall meet. I offer myself to Thee, O God, this day, to do in me, and with me, as to Thee seems most meet.

Vouchsafe me, gracious God, the spirit of adoption, whereby I may cry, *Abba, Father*, and apply to Thee, through Jesus Christ, not as an angry judge, but as a merciful and loving father.

Remember that the life of man is to be valued only for its usefulness.

John xv. 12. This is my commandment, that ye love one another.

O Thou, who hast given me this command and pattern, give me a sincere desire of following, and grace and power to do it.

James v. 15. And the prayer of faith shall save the sick, and the Lord shall raise him up; and,

if he have committed sins, he shall be absolved, [i. e. upon his confession.]

O Lord of life and death, have mercy upon all those, who are visited with sickness; sanctify this thy fatherly correction, that they may search their ways, and see, whence this visitation cometh. Have mercy upon all, that are appointed to die, and grant that they omit nothing, that is necessary to make their peace with Thee, and that they may be delivered from death eternal. God grant that we may apply our hearts to that holy and heavenly wisdom, while we live here, which may in the end bring us to life everlasting, through Jesus Christ our Lord. *Amen.*

NOON.

1 *Tim.* ii. 1. I exhort, that first of all supplications, prayers, intercessions, and giving of thanks, be made for all men.

Acts xvii. 26. For we are all of one blood. Charity, that more excellent way, is a tender affection for the whole creation of GOD.

O GOD, almighty and merciful, let thy fatherly kindness be upon all, whom thou hast made. Hear the prayers of all, that call upon Thee; open the eyes of them, that never pray for themselves; pity the sighs of such, as are in misery; deal mercifully with them, that are in darkness; and increase the graces of such, as fear and serve Thee daily. Preserve this land from the misfortunes of war; thy church from

all dangerous errors; this people from forgeting Thee, their Lord and Benefactor. Be gracious to those countries, that are made desolate by sword, famine, pestilence, or persecution. Bless all persons and places, to which thy providence has made me a debtor; all, who have been instrumental to my good by their assistance, advice, or example; and make me in my turn useful to others. Let none of those, that desire my prayers, want thy mercy; but defend, and comfort, and conduct them through to their lives' end.

"In every thing give thanks; for this is the "will of GOD in Christ Jesus concerning you."

Cause us, O God to profit by all the visitations of thy grace and mercy.

"It becometh well the just to be thankful."

O Lord and Father, I am not worthy of the least of all thy mercies, which Thou hast showed thy servant, nor can I render due thanks and praise for them; but, O Lord, accept this sacrifice of praise and thanksgiving.

For all the known, and for all the unobserved favors, deliverances, visitations, opportunities of doing good, chastisements, and graces of thy Holy Spirit, vouchsafed to me, I bless thy good providence; beseeching Thee to pardon my ingratitude, that I have passed so many days and years without observing, and acknowledging thy great goodness to thy unworthy servant. For, when I soberly consider my dependence upon Thee for life, welfare, health of body,

peace of mind, grace, comfort, and salvation, I ought to be very thankful.

Glory be to God, my Creator; glory be to Jesus, my Redeemer; glory be to the Holy Ghost, my Sanctifier, Guide, and Comforter; all love, all glory, be to GOD most high. *Amen.*

Let us never ascribe any thing to ourselves, but all to the grace of God; and render to Him all the glory of his works. Preserve me, O God, from the insensibility of those, who receive thy favors without being affected by them, and from the ingratitude of those, who look upon them, as a debt.

Psa. xc. 1, 2. It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High; to show forth thy loving kindness in the morning, and thy faithfulness every night.

Many and great have been the favors and blessings, which Thou hast bestowed on this nation; for which, O Lord, in conjunction with those, who praise Thee for them, and in the stead of those, who forget to praise Thee, I bless and praise thy holy name. Bless the Lord, O my soul, and forget not all his benefits.

OUR FATHER, WHO ART IN HEAVEN.

Acts xvii. 28. In Thee we live, and move, and have our being.

Grant that we may love Thee with all our heart, and mind, and soul, and strength.

Blessed be God, who dealeth with us with the tenderness of a Father. O that we may

remember that our Father and our inheritance are in Heaven.

I commit myself, and all that belongs to me, to thy fatherly care and love.

Verily, whatever ye ask the Father in my name, he will give it you! This is the great support and comfort of sinners. Hear us for thy Son's sake; for as sinners, we have no right to ask any favor.

What manner of love is it, that we should be called the sons of God.

HALLOWED BE THY NAME.

"Thou art worthy, O Lord, to receive honor, and power, and glory, for Thou hast created all things."

"In this is my Father glorified, that ye bring forth much fruit."

May thy children have a great regard for every thing, that belongs to Thee.

May I never dishonor Thee, O Heavenly Father, by word or deed.

May I glorify Thee daily by a good life. Fill my heart with great concern and zeal for thy glory.

"Let every thing, that hath breath, praise the Lord."

"They, that honor me, I will also honor."

How little have I done to promote thy glory! God be merciful unto me.

THY KINGDOM COME.

May all the kingdoms of the world obey thy laws, and submit to thy providence, and become

the kingdoms of the Lord, and of his Christ!

Bless the pious endeavors of all those, who strive to propagate the gospel of thy kingdom.

Vouchsafe to reign in my heart; and let not Satan ever have dominion over me.

Fit us, O God, for the coming of thy kingdom. May I submit, and rejoice to be governed by Thee!

O that thy Holy Spirit may direct and rule my heart; subdue in me all pride, covetousness, hatred, malice, envy, lust, uncleanness, and whatever shall offend Thee.

THY WILL BE DONE ON EARTH, AS IT IS IN HEAVEN.

1 *Thess.* iv. 3. This is the will of God, even our sanctification.

Thou hast sent us into the world, not to do our own will but thine. O subject my will to thine.

May thy name be honored by the good lives of Christians.

O that I may have respect unto all thy commands. May thy will, revealed to us in thy holy word, be the rule of my will, of my desires, of my words, life, and actions.

GIVE US THIS DAY OUR DAILY BREAD.

John vi. 27. Labor not for the meat, which perisheth; but for that meat, which endureth unto everlasting life.

Lord, give us evermore this bread. Give us the necessaries of life; but above all the bread, that nourisheth to eternal life.

AND FORGIVE US OUR TRESPASSES, AS WE FORGIVE THEM, WHO TRESPASS AGAINST US.

Luke vi. 37. Forgive, and ye shall be forgiven.

Grant, O Heavenly Father, that I may close with this merciful condition of pardon. Thou hast been all mercy to me, O God, grant that I may be so to all others. May thy grace, O Father, give me a heart ever ready to forgive!

AND LEAD US NOT INTO TEMPTATION.

1 *Cor.* x. 13. Let him, that thinketh he standeth, take heed, lest he fall.

Let not any confidence in ourselves provoke Thee, O God, to leave us to ourselves.

2 *Pet.* ii. 9. The Lord knoweth how to deliver the godly out of temptation.

Thou, O Father, knowest my infirmities, and the power of my enemies; be not wanting to me in the hour of temptation.

Matth. xxvi. 41. Watch and pray, that ye enter not into temptation.

Make me mindful of my weakness, that I may be more watchful and importunate for grace.

Fortify my soul against the temptations of the world, the flesh, and the devil, for Jesus Christ's sake.

BUT DELIVER US FROM EVIL.

1 *Pet.* v. 8. Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.

Grant, O Heavenly Father, that this adversary may never find me off my guard, nor from

under thy protection. In all my saving trials give me grace and power to overcome.

FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY, FOREVER AND EVER. AMEN.

To Thee, to Thee alone, and to thy Son, and Holy Spirit, be glory forever and ever. *Amen.*

EVENING.

Psa. cxli. 2. Let my prayer be set forth in thy sight, as incense; and let the lifting up of my hands be, as an evening sacrifice.

That it hath pleased God to add another day to the years of my life; that none of his judgments, to which for my sins I am liable, have fallen upon me; that by his grace he hath kept me from all scandalous sins, and from the dangers of an evil world; that he has given me occasions of doing good, and grace to make use of them; that he hath supplied me and my family with the necessaries of this life, and with means of attaining a better; accept, O God, my unfeigned thanks for these, and for all the mercies, from day to day bestowed upon me. Add this to all thy favors, I beseech Thee, that I may never forget to be thankful.

Possess my heart with so deep a sense of my obligations and dependence upon Thee for life, and health, and grace, and salvation, that religion may be my delight as well, as my duty.

But that I may serve Thee with a quiet mind, forgive me the things, whereof my conscience

is afraid, and avert the judgments, which I have justly deserved. Remember not the offences of my youth; and in mercy blot out those of my riper years. Pardon my sins of the day past, and of my life past, and grant that they may never rise in judgment against me. *Amen.*

1 *John* ii. 1. If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins.

O most powerful Advocate, I put my cause into thy hands, let thy blood and merits plead for me; and by thy mighty intercession procure for me a full discharge of all my sins.

John v. 14. Sin no more, lest a worse thing come unto thee.

Lord, the frailty of man without Thee cannot but fall. In all temptations therefore I beseech Thee to succor me, that no sin may ever get dominion over me.

Psa. xci. 1. Whoso dwelleth under the defence of the Most High, shall abide under the shadow of the Almighty.

May the Almighty God take me, my family, my relations, my friends, my benefactors, and my enemies, under his gracious protection! Give his holy angels charge concerning us; preserve us from the prince and powers of darkness, and from the dangers of the night; and keep us in perpetual peace and safety; through Jesus Christ our Lord! *Amen.*

Hear me, O God, not according to my weak understanding, but according to the full import of that Holy Prayer, which Jesus Christ has

taught us, and which I presume to offer ;

Our Father, who art in Heaven, &c.

OUR FATHER, WHO ART IN HEAVEN, HALLOWED BE THY NAME.

God will be glorified in the salvation of souls.

If the Almighty God were not my Father, I might expect vengeance instead of mercy.

May I show by my life that God is my father.

This earth is not the inheritance of the children of God.

Blessed be God, who dealeth not with us with the authority of a lord over his servants, but with the tenderness of a father over his children.

THY KINGDOM COME.

I own Thee for my King; do Thou make and own me for thy faithful subject. Enlarge thy kingdom for the honor of thy great name. May I preserve thy kingdom within me, the government of thy Spirit. Bring me into subjection to thyself by thy grace.

THY WILL BE DONE ON EARTH, AS IT IS IN HEAVEN.

That thou mayest have a church on earth as obedient to thy will, as that is in heaven.

O Heavenly Father, subdue in me whatever is contrary to thy holy will. Grant that I may ever study to know thy will, that I may know how to please Thee.

Thy will, O God, is the perfection of justice; let me never prescribe to Thee, what Thou oughtest to give me. What Thou willest, we

may be sure, is best for us; we cannot be sure of what we will for ourselves. Hearken not to the corrupt desires of my heart, but to the voice of thy own mercy.

GIVE US THIS DAY OUR DAILY BREAD.

Yes, my God, I will have recourse to Thee daily; for on Thee I depend for life, and breath, and grace, and all things.

Give me a true understanding and love for Thy Word, the bread which nourisheth to eternal life. For Thou, O Lord, hast taught us, not to seek that bread, which perisheth, but that, which endureth to eternal life.

AND FORGIVE US OUR TRESPASSES, AS WE FORGIVE THEM, WHO TRESPASS AGAINST US.

May I ever show mercy to men, that I may receive it from Thee, my God. Do I value my soul and think this too hard a condition? Thou art all mercy to me; grant that I may be all merciful to my brethren for thy sake, O Father.

AND LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL.

For thou knowest our infirmities, and the power and malice of our enemies. Thou knowest how to deliver the godly out of temptation.

Grant, O God, that I may never run into those temptations, which in my prayers I desire to avoid. Vouchsafe me the gift of perseverance, on which my eternal happiness depends. Lord, never permit my trials to be above my strength.

O Holy Spirit of Grace, be not wanting to me in the hour of temptation; and in all temptations give us power to resist and overcome. Leave us not in the power of evil spirits. Support us under all our saving trials and troubles.

FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY, FOREVER AND EVER. AMEN.

Let thy fatherly compassion grant what the Son of thy love has encouraged us to pray for. By thy almighty power make good, whatever is defective in me.

EXAMINATION.

Eccl. xvii. 20. Before judgment examine thyself; and in the day of visitation thou shalt find mercy.

Discover to me, O thou Searcher of hearts, whatever is amiss in me, whether in life or principle.

DEATH.

From sudden, unprepared death, good Lord deliver me, my family, and all that desire my prayers. May we never be surprised in sin; and may thy mercy supply, whatever shall be wanting in our preparation for death!

With the submission of a penitent sinner under the righteous sentence of death, passed upon all mankind, I beg that I may so live, that I may with joy resign my life to Thee, O Father,

trusting in thy mercy and goodness, and promises in Jesus Christ, at the hour of death, and in the day of judgment. *Amen.*

Ephes. iv. 6. Let not the sun go down upon your wrath.

Lord, grant that I may lie down to sleep with the same charitable dispositions, with which I desire and hope to die.

I beseech thee for all my enemies; not for judgment and vengeance, but for mercy, for the remission of their sins, and for their eternal happiness.

Psa. xiii. 3. Lighten mine eyes, O Lord, that I sleep not in death.

Deliver me from the terrors of the night, and from the pestilence, that walketh in darkness. Let my sleep be free from sin; preserve me, O Lord from evil dreams, and evil demons.

Into thy hands I commend myself, my spirit, soul, and body, O Lord, thou God of truth. Grant that I may remember Thee upon my bed.

Psa. iv. 9. I will lay me down in peace, and take my rest; for it is Thou, Lord, that makest me dwell in safety.

May the Saviour and Guardian of my soul take me under his protection this night and evermore!

SUNDAY MEDITATIONS.

PRAYERS, THANKSGIVING, ETC.

A daily form of thanksgiving.

O ALMIGHTY God and most merciful Father, who day after day dost minister to sinful man infinite occasions of praising Thee, accept my unfeigned thanks for all the blessings I have, and every day receive, from thy good providence.

That of thy own mere goodness, and without any merit of mine, or of my forefathers, Thou hast given me being from honest and religious parents, and in a part of the world, where the Christian religion is purely taught, and thy sacraments duly administered.

That Thou didst endue me with reason and perfect senses; and, to make these more comfortable to me, didst give me a sound and healthful body.

That Thou gavest me early knowledge of Thee, my Creator and Redeemer. That Thou hast preserved me ever since my birth, and hast vouchsafed me health and liberty, and a competency of means to support me.

That Thou hast redeemed me by thy Son, and given me a share in his merits; sanctified me by thy Holy Spirit, and hast heaped many favors upon me.

That Thou hast given me honest friends, to ad-

monish, to consult, to encourage, and to support me, by their interest and advice.

That Thou hast been my refuge in tribulation, and my defence in all adversities; delivering me from dangers, infamy, and troubles. For all known and unobserved deliverances, and for the guard thy holy Angels keep over me, I praise thy good providence.

When I went astray, Thou didst reduce me; when I was sad, Thou didst comfort me; when I offended Thee, Thou didst forbear and gently correct me, and didst long expect my repentance, and when, for the grievousness of my sins, I was ready to despair, Thou didst keep me from utter ruin; Thou hast delivered me from the snares and assaults of the devil; Thou hast not only preserved my soul, but my body, from destruction, when sicknesses and infirmities took hold of me.

O Lord and Father, I cannot render due thanks and praise for all these mercies, bestowed upon me. Such, as I have, I give Thee; and humbly beseech Thee to accept this my daily sacrifice of thanksgiving.

Pardon, O God, all my former ingratitude; and that I have passed so many days without observing, without admiring, without acknowledging and confessing, thy wonderful goodness to the most unworthy of thy servants.

For (now I soberly consider my dependence upon Thee) as there is no hour of my life, that I do not enjoy thy favors, and taste thy good-

ness; so (if my frailty would permit) I would spend no part of my life without remembering Thee.

Praise the Lord then, O my soul, and all, that is within me, praise his Holy Name.

Glory be to Thee, O Lord my Creator. Glory be to Thee, O Jesus, my Redeemer. Glory be to the Holy Ghost, my Sanctifier, my Guide, and Comforter.

All love, all glory be to the high and undivided Trinity, whose works are inseparable, whose dominion endureth world without end. *Amen.*

When I seriously consider, great God, my dependence upon thy Providence, and that the favors and mercies, I have received, are infinitely more in number, than the acknowledgments I have made, I am justly ashamed of my ingratitude, and afraid, lest my unthankfulness provoke Thee to hinder the current of thy blessings from descending upon me.

Forgive, O merciful Father, my past negligence, and give me grace for time to come to observe and to value thy kindnesses, as becomes one, who has received so much more, than he deserves.

Preserve in my soul, O God so constant and clear a sense of my obligations to Thee, that upon receipt of every favor I may immediately turn my eyes to him, from whom cometh my salvation. That thy manifold blessings may fix such impressions upon my soul, that I may always praise Thee faithfully here on earth, until

it shall please Thee, of thy unbounded mercy, to call me nearer the place of thy heavenly habitation, to praise my Lord and deliver to all eternity.

PROVIDENCE.

God has more ways of providing for us, than we can possibly imagine; it is infidelity to desire to confine him to our ways and methods.

Matth. viii. Lord, save us, we perish.

Nothing can better express our own inability and our whole dependence upon God. Two sure conditions of obtaining help.

Since thy mercy, O God, is ever ready to help all, that call upon Thee in time of distress, let thy goodness answer my wants. Keep me under the protection of thy good providence, and make me to have perpetual fear and love of thy Holy Name, through Jesus Christ.

The more destitute we are of human aid, the more ought we to trust to that providence, which God is pleased to exert in extreme necessity. O God give me grace never to condemn thy providence; let me adore the wisdom of thy conduct, the holiness of thy ways, and the power of thy grace.

How many sins should we commit, if God did not vouchsafe to oppose our corrupt will! Blessed be his holy name for not leaving me to my own choice.

Psa. xc. 12. So teach us to number our days, that we may apply our hearts unto wisdom.

Birth Day.

Blessed be God for my creation and birth; for giving me being from honest parents, fearing God, and in a Christian and Protestant country; for giving me perfect members and senses, sound reason, and a healthy constitution; for the means of grace, the assistances of the Holy Spirit, and for the hope of Glory; for all the known or unobserved favors, providences, and deliverances, by which my life has hitherto been preserved; most humbly beseeching Thee, my God and Father, to pardon my neglect or abuse of any of thy favors, and that I have so forgotten Thee, in whom I live, and move, and have my being.

Good Lord, forgive me the great waste of my precious time; the many days and years of health, and the many opportunities of doing good, which I have lost; and give me grace, that for time to come I may be truly wise, that I may consider my latter end, and work out my salvation with fear and trembling, ever remembering *that the night cometh when no man can work;* and that the day of my death may be better to me, than the day of my birth.

O gracious God, grant that, before Thou takest from me that breath, which Thou gavest me, I may truly repent of the errors of my life past; that my sins may be forgiven, and my pardon sealed in Heaven; so that I may have a place of rest in Paradise with thy faithful servants, till the general resurrection; when the good Lord vouchsafe me a better and an everlasting life, through Jesus Christ. *Amen.*

New Year's Day.

Blessed be God, who has brought me to the beginning of another year. Blessed be God, that I am of the number of those, who have time and space for repentance yet given them.

My God, make me truly sensible of this mercy, and give me grace to consider often, how short and uncertain my time is; that there is one year more of a short life passed over my head; and that I am so much nearer eternity; that I may in good earnest think of another life and be so prepared for it, that death may not overtake me unawares.

Lord, pardon all my mispent time, and make me more diligent and careful to redeem it for time to come; that when I come to the end of my days, I may look back with comfort on the days, that are past.

Grant that I may begin this new year with new resolutions of serving Thee more faithfully; and, if, through infirmity or negligence I forget these good purposes, the good Lord awaken in me a sense of my danger!

My heart is in thy hands, O God, as well, as my time; O make me wise unto salvation; that I may consider in this my day the things, that belong to my peace; and that I may pass this, and all the years, I have yet to live, in comfortable hope of a blessed eternity, for the Lord Jesus' sake. *Amen.*

Lord's Day.

Amos viii. 4. When will the Sabbath be gone, that we may sell wheat?

Deliver us, gracious God, from the sin of covetousness; from being weary of thy sabbaths, which are ordained to preserve in our hearts the knowledge of Thee, and of thy Son Jesus Christ.

O that we may desire, and rejoice in the return of this day, and serve Thee faithfully on it; and that we may enjoy an everlasting sabbath with thy saints, for Jesus Christ's sake! *Amen.*

O that I may be glad, when they say unto me, come, let us go to the house of God!

Prayer for all mankind.

1 *Tim.* ii. 1. I exhort that first of all supplications, prayers, intercessions, and giving of thanks be made for all men.

O God, almighty and merciful, let thy fatherly kindness be upon all, that Thou hast made.

Have mercy upon all Jews, Turks, Infidels, and Heretics; and grant that none may deprive themselves of that happiness, which Jesus Christ has purchased by his death.

Bless the pious endeavours of all those, that strive to propagate the gospel of Christ; and may its saving truths be received in all the world.

Preserve thy church in the midst of the dangers, that surround it; purge it from all cor-

ruptions, and heal its divisions, that all christian people may unite and love, as becomes the disciples of Christ.

Grant that all pastors may be careful to observe the sacred rights, committed to their trust; that Godly discipline may be restored and countenanced;

That Christians may not content themselves with shadows of religion and piety, but endeavor after that holiness, without which no man can see the Lord; that such, as are in authority, may govern with truth and justice; and that those, whose duty it is to obey, may do it for conscience sake.

Let all, that sincerely seek the truth, be led into it by thy Holy Spirit; and to all such, as are destitute of necessary instruction, vouchsafe a greater measure of thy grace.

Support and comfort all, that labour under trials and afflictions; all, that suffer wrongfully; and by thy mighty grace succour all those, that are tempted.

Give unto all sinners a true sense of their unhappy state, and grace and strength to break their bonds.

Visit with thy fatherly comforts all such, as are now in their last sickness, that they may omit nothing, that is necessary to make their peace with Thee.

Be gracious to all countries, made desolate by sword, famine, pestilence, or persecution. Sanctify the miseries of this life to the everlasting benefit of all, that suffer.

Preserve this land from the miseries of war; this Church from persecution, and from all wild and dangerous errors; and this people from forgetting Thee, their Lord and Benefactor.

Avert the judgments, which we have justly deserved; and mercifully prevent the ruin, that threatens us, and grant that we may ever be prepared for what thy Providence shall bring forth.

Bless all persons and places, to which thy providence has made me a debtor; all, who have been instrumental to my good by their assistance, advice, or example; and make me in my turn useful to others.

Let none of those, who cannot pray for themselves, and desire my prayers, want thy mercy; but defend and comfort, and conduct them through this dangerous world, that we may meet in paradise, to praise our God forever and ever. *Amen.*

Enlighten the minds, and pardon the sin of all, that err through simplicity. Let the wickedness of the wicked come to an end, but guide thou the just.

Relieve and comfort all, that are troubled in mind; all, that are in danger of falling into despair; all, that are in any dangerous error; all, that are in prison, in slavery, or under persecution for a righteous cause; all, that are in any distress whatever; that all may improve under their sufferings.

Have mercy upon and reclaim all, that are engaged in sinful courses, in youthful lusts, in

unchristian quarrels, and in unrighteous law-suits.

Direct all, that are in doubt; all, that seek the truth.

O God the Creator and Redeemer of all, have mercy upon all, whom Thou hast made and redeemed. *Amen.*

MONDAY MEDITATIONS.

RESIGNATION.

Luke xxii. 42. *Nevertheless, not my will, but thine be done.*

O God, who takest delight in helping the afflicted, help a soul, often distressed by inward rebellion against thy just appointments.

Who am I, that I make exceptions against the will of God, infinitely *great, wise,* and *good?* I know not the things, that are for my good. My most earnest desires, if granted may prove my ruin. The things, I complain of and fear, may be the effects of the greatest mercy. The disappointments, I meet, may be absolutely necessary for my eternal welfare. I do therefore protest against the sin and madness of desiring to have *my will* done, and not the *will of God.*

Grant, gracious Father, that I may never dispute the reasonableness of thy will, but ever close with it, as the best that can happen. Prepare me always for what thy providence shall bring forth.

Let me never *murmur,* be *dejected,* nor *impa-*

tient, under any of the troubles of this life; but ever find rest and comfort in *this*, *this is the will of my Father*, *and of my God;* grant this for Jesus Christ's sake. *Amen.*

To the glory of God and of his infinite goodness I do here acknowledge that in all the dispensations of providence, which have befallen me, *to this day*, however uneasy to flesh and blood, I have notwithstanding experienced the kindness of a father for his child; and am convinced, that it would have been much worse for me, had I had my own choice.

O God, grant that for time to come I may yield a cheerful obedience to all thy appointments. *Amen.*

Corrupt nature cannot comprehend that afflictions are the effects of divine love. It must be thy grace O Lover of Souls, which must work in me this conviction, which I beseech Thee to vouchsafe me.

Never set a greater value upon this world, than it deserves.

If a man be not eager or positive in his desires, he will more readily embrace the appointments of providence.

If we place our dependence upon the *power*, *wisdom*, *counsel*, or *interest*, we have in man, and not in God only; we shall surely be disappointed.

Job xiii. 15. Though he slay me, yet will I trust in him.

O my crucified King and Saviour, let my submission to whatever afflictions shall befal me for thy sake, or by thy appointment, be to me a

pledge and assurance of my fidelity to Thee and conformity to thy sufferings.

It is a favor to be punished and to suffer in this life, when a man makes good use of his sufferings. But to suffer by constraint is to suffer without comfort and without benefit.

Our union and conformity to the will of God, ought to be instead of all consolation. Grant, O God, that I may always accept the punishment of my sins with resignation to thy good pleasure.

Remember me, O Lord, in the day of trouble; keep me from all excess of fear, concern, and sadness.

Grant me a humble and resigned heart, that with perfect content I may ever acquiesce in all the methods of thy grace, that I may never frustrate the designs of thy mercy by unreasonable fears, by sloth, or self love. *Amen.*

Think often of God and of his attributes, his mercy, compassion, fidelity, fatherly care, goodness, and protection. Dwell on these thoughts, till they produce such a well grounded confidence as will support us under all difficulties, and assure us He cannot possibly forsake those, that depend on Him.

When God deprives us of any thing, that is most dear to us, health, ease, conveniences of life, friends, wife, children, &c. we should immediately say, *this is God's will;* I am by Him commanded to part with so much; let me not therefore murmur, nor be dejected, for then it would appear that I did love that thing more, than God's will.

When God thus visits us, let us immediately look inward; and, lest our sins be the occasion let us take care that we seriously repent, and endeavor to make our peace with God. Then He will either deliver or support us, and will convince us, that we suffer in justice for our faults; or for our trial, and to humble us; or for God's glory, and to sanctify us.

1 *Pet.* v. 5. Be clothed with humility; for God resisteth the proud, but giveth grace to the humble.

Give me grace, O God, to study to love, to adore, and to imitate that humility, which thy blessed Son hath taught us by his word and by his most holy example.

Business.

Ephes. v. 17. Understanding what the will of the Lord is.

To engage in any business of importance without knowing this, and taking counsel of God, may cost us dear.

Isaiah xxx. 1. Wo to them, that take counsel, but not of me, saith the Lord.

But then, let a man take heed, that, when he goes to inquire of the Lord, he do not set up idols in his own heart; lest God answer him according to his idols.

We are to pray for the direction of God's Spirit upon all great occasions; especially we are humbly to depend on his direction, and cheerfully to expect it, which he will manifest, either by some plain event of his providence, or by suggesting such reasons, as ought to de-

termine the will to a wise choice. But to follow the inclination of the will without reason, only because we find ourselves strongly inclined to this or that, is a very dangerous way, and may engage us in very dangerous practices.

Master. Servant.

Death in a very little time, may make the master and the servant equal. Let us anticipate this equality by treating our servants with compassion; having respect to Christ, in the person of a servant; to Christ who took upon him the form of a servant for our sakes.

TUESDAY MEDITATIONS.

Trouble, Persecution, Afflictions, &c.

Psa. l. 15. *Call upon me in the time of trouble, so will I hear thee, and thou shalt praise me.*

O GOD, who seest all our weaknesses, and the troubles we labor under, have regard to the prayers of thy servant, who stands in need of thy *comfort*, *direction*, and *help*.

Grant that I may suffer, like a Christian, and not grieve, like an unbeliever; that I may receive troubles, as punishment, due to my past offences; as an exercise of my faith, patience, and humility; and as a trial of my obedience; and that I may improve all my afflictions to the good of my soul, and to thy glory.

Thou alone knowest, what is best for us; let me never dispute thy wisdom, nor thy goodness.

Direct my reason, subdue my passions, put a stop to my roving thoughts and fears, and let me have the comfort of thy promise, and of thy protection, both now and ever, for Jesus Christ's sake. *Amen.*

Heb. xii. 7, 8. If ye endure chastening, God dealeth with you, as with sons; for what son is he, whom the father chasteneth not? But, if ye be without chastisement, whereof all are partakers; then are ye bastards, and not sons.

Micah vii. 9. I will bear the indignation of the Lord, because I have sinned against him.

If I am despised or slighted, I ought to consider it, as a favor, since this is a mark of God's children; therefore I ought to thank him for it, and not be angry with those, whom he makes his instruments to subdue and mortify my pride.

1 *Pet.* iv. 13. Rejoice in as much as ye are made partakers of the sufferings of Christ; that, when his glory shall be revealed, ye may be glad also with exceeding joy; because your reward will be proportionable to your sufferings.

Matth. v. 11, 12. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad; for great is your reward in Heaven; for so persecuted they the prophets, which were before you.

The mystery of the cross is to be learned under the cross.

Matth. x. 28, 29. Fear not them, which kill the body, but are not able to kill the soul; but rather fear him, who is able to destroy both body and soul in hell. Are not two sparrows sold for a farthing? And one of them shall not fall to the ground without your Father. The very hairs of your head are all numbered.

1 *Pet.* v. 6, 7. Humble yourselves under the mighty hand of God, [under great afflictions, which he suffers to befal you] that he may exalt you in due time; casting all your care upon him, for he careth for you.

Matth. vi. 10. Thy will be done.

It is just, great God, it should be so; for who should govern the world, but he, who made it? Yet we poor creatures repine, when any thing crosses our hopes or designs. What strange unthoughtfulness! What presumption is this! It is thy great mercy, that any of us are sensible of this folly, and become willing to be governed by Thee.

With all my heart and soul, O God, I thank Thee, that in all the changes of this mortal life I can look up to Thee, and cheerfully resign my will to thine.

It is the desire of my soul, and my humble petition, that I may always be ready and willing to submit to thy providence, that Thou mayest order what Thou judgest to be most convenient for me.

I have trusted Thee, O Father, with myself; my soul is in thy hand, which I verily believe Thou wilt preserve to eternal happiness; my body, and all, that belongs to it, are of much less value. I do therefore with great security and satisfaction trust all, I have, in Thee, hoping Thou wilt preserve me from all things hurtful, and lead me to all things profitable to my salvation.

I will love Thee, O God; being satisfied, that all things, however strange and irksome they appear, will work together for good to those, that do so.

I know, in whom I have believed; I have a Saviour at thy right hand, full of kindness, full of care, full of power; he has prayed for me, that this faith fail me not; and by this faith I am persuaded, that neither tribulation, nor anguish, nor persecution, nor famine, nor nakedness, nor peril, nor sword, nor death, which I fear, nor life, which I may hope for, nor things present, which I feel, nor things to come, which I may apprehend, will ever prevail so far over me, as to make me not resign my will entirely to Thee.

In humble, quiet, and dutiful submission, let me, faithfully run the race, set before me, looking unto Jesus, the author and finisher of our faith, who for the joy, that was set before him, despised the shame, endured the cross, and is now seated at the right hand of God; to whom I most humbly beseech Thee to bring

me in thy good time; and for whatever shall fall out in the mean while, *Thy will be done. Amen.*

Look unto Jesus.

He was despised and rejected of men; his life was sought by Herod; He was tempted by Satan; hated by that world, which he came to save; set at nought by his own people; called a deceiver and a dealer with the devil; was driven from place to place, and had not where to lay his head; betrayed by one Disciple, and forsaken by all the rest; falsely accused, spit upon, and scourged; set at nought by Herod and his men of war; given up by Pilate to the will of his enemies; had a murderer preferred before him; was condemned to a most cruel and shameful death; crucified between two thieves; reviled in the midst of his torments; had gall and vinegar given him to drink; suffered a most bitter death, submitting with patience to the will of his Father.

O Jesus, who now sitteth at the right hand of God, to succor all, who suffer in a righteous way; be Thou my Advocate for grace, that in all my sufferings I may follow thy example, and run with patience the race, that is set before me. *Amen.*

Take all things, that befal you, as coming from God's providence for your particular profit. Though they are evil in themselves; yet, as he *permits*, or does not think fit to *hinder* them, they may be referred to Him.

God no sooner discovers in your heart an ardent desire of well doing, and of submitting to his will, than he *prepares* for you occasions of trying your virtue; therefore, confident of his love, receive cheerfully a medicine, prepared by a physician, that cannot mistake, and cannot give you any thing, but what will be for your good. See Eccles. chap. ii.

Lord, prepare my heart, that no afflictions may ever so surprise, as to overbear me. Dispose me at all times to a readiness to suffer, what thy providence shall order or permit. It is the same cup, of which Jesus Christ drank; and he sends it. He sees it absolutely necessary, that I be first partaker of his sufferings, and then of his glory.

Matth. x. 22. And ye shall be hated of all men for my name's sake; but he, that shall endure to the end, shall be saved.

It is indeed grievous to nature to be thus treated; but, when it is for thy name sake, O Jesus, and for the sake of thy truth, and for being true to Thee; how lovely is this hatred; and how advantageous, when salvation is the reward!

Matth. x. 24. The disciple is not above his master, nor the servant above his Lord.

He, who keeps this saying in his heart, will never complain of what he suffers, nor seek any other way to save himself, than by humiliation and the cross.

Suffering.

O Lord, grant that, whenever I suffer, it may be for being faithful to Thee, and without drawing it unseasonably upon myself.

We are in God's hands; we often take ourselves out of his hands, by trusting to the help and protection of men more, than to that of God.

God will render none miserable, but those, whom he finds sinners. Let us apply this to ourselves when in affliction, but not unto others, nor to their personal faults.

Rev. iii. 19. As many, as I love, I rebuke and chasten; be zealous therefore, and repent.

Blessed be God, who vouchsafes by salutary chastisements to awaken us, when we fall asleep through sloth and lukewarmness.

Grant, O God, that I may never murmur at thy appointments, nor be exasperated at the ministers of thy providence.

In Thee, O Jesus, we find matter of consolation in every affliction, that can possibly befal us.

All visitations are from God. He is not delighted with the miseries of his creatures; afflictions are therefore designed for your good. He will either show us the reason of this visitation or make us reap the fruits of it.

Persons, that may be well disposed, may yet live under the power of some evil custom, which is displeasing to God; a man may have been guilty of some great sin, which he has yet never truly repented of, or been truly humbled

for. This was the case of the sons of Jacob; they had attempted the life of their brother, and afterwards sold him, and endangered the life of their aged father; under which guilt they passed their lives well enough many years, till God visited them; and then they thought of their sin, confessed, and repented.

God by afflictions often fits us for greater degrees of grace, which he is going to bestow. Though I suffer, yet I am well, because I am what God would have me to be.

Lord, do not permit my trials to be above my strength; and do Thou vouchsafe to be my strength and comfort in time of trial.

Give me grace to take in good part, whatever shall befal me; and let my heart acknowledge it to be the Lord's doing, and to come from thy providence, and not by chance.

God makes use of afflictions sometimes by way of prevention; *lest I should be exalted*, said St. Paul; to reform them; *before I was afflicted, I went astray*; to perfect them; patience, courage, and submission to the will of God are graces not so much as understood by persons, who meet no adversities; *we must through much tribulation enter into the kingdom of God*; to prove men, and show them for examples; if a man had no enemies, how could he show his charity in forgiving them?

John xi. 5. Afflictions are no marks of God's displeasure. *Jesus loved Mary and Lazarus*; yet they were both afflicted.

Punishment is due to sin. We must be punished here or hereafter; it is the cause of all afflictions, and designed by our gracious God to bring us to repentance.

Prosperity is a most dangerous state; we fancy it is owing to our merit, and it is followed with pride, neglect of duty, and fearlessness.

It is happy for us, when God counts us worthy to suffer for his name's sake.

Afflictions, undergone with resignation, are the great test of our love of God; when we love him, then he chastens us. May God sanctify all our afflictions to us all!

May I receive every thing from thy hand with patience and with joy. Remember me, O God, in the day of trouble. Secure me by thy grace from all excess of *fear*, *concern*, and *sadness*.

Let my afflictions be in some measure serviceable toward appeasing thy wrath. Let them prove the happy occasion of forwarding my conversion and salvation.

Temptation.

We are exposed to temptation all our days. Men are never more dangerously tempted, than when they think themselves secure from temptation. This is a proof of the power, the devil has over them.

We tempt God, when we expose ourselves unnecessarily to dangers through false confidence of his assistance.

Despair. Hope.

Grant, O God, that amid all the discouragements, difficulties, dangers, distress, and darkness of this mortal life, I may depend on thy mercy, and on this build my hopes, as on a sure foundation.

Let thine infinite mercy in Christ Jesus deliver me from despair, both now and at the hour of death.

Resignation.

Grant that I may receive the punishment of my sins with patience and resignation.

Injuries. Persecution.

Give me, O God, a heart to consider, that man could have no power against me, unless it were given from above.

Enemies.

A Christian should not discover that he has enemies any other way, than by doing more good to them, than to others. *If thine enemy hunger, feed him; if he thirst, give him drink.* He will therefore be careful not to lose such occasions.

O Jesus, whose charity all the malice of thy bitterest enemies could not overcome, shed abroad in my heart that most excellent gift of charity, the very bond of peace and of all virtues.

Eccles. viii. 7. Rejoice not over thy greatest enemy being dead; but remember that we die all.

Our enemies are our benefactors, procuring for us a new right to Heaven. I pray God to convert all those, who hate us without a cause.

I beseech Thee for my enemies, not for vengeance, but for mercy; that thou wouldest change their hearts by thy grace, or restrain their malice by thy power.

In Time of War.

O Sovereign Lord, who for our sins art justly displeased, I prostrate myself before Thee, confessing my own sin and the sin of this people; acknowledging the justice of any scourge, which Thou shalt think fit to bring upon us; and trembling to think, how much I may have contributed toward it.

Thou hast already spoken to us both by thy judgments and mercies, both by the scarcity and plenty of bread; and we have not regarded it. Thou hast taken away the lives of many, very many, in their very sins, by which numerous widows and fatherless children have been left miserable.

The sins of *whoredom* and *drunkenness;* of *swearing*, *lying*, and *perjury;* of *litigiousness*, *injustice*, and *defrauding the publick*, are made light of. The sins of *impiety*, of *profaneness*, of *despising the means of grace and salvation*, are common among us. What shall we say, to prevail with God to avert the judgments, which these sins deserve?

God be merciful unto us, and put a stop to this torrent of wickedness; put thy fear into all our hearts, that we may return to Thee; that we may repent, and bring forth fruit, meet for repentance; and that iniquity may not be our ruin.

May the dread of thy now threatened judgments deter us from evil; may thy goodness and patience lead us to repentance; weaken the power of Satan; take from among us the spirit of slumber, of ignorance, and inconsideration.

Let every one of us see and feel the plague of his own heart, and say, *what have I done to bring these evils upon us?* So that, bringing forth fruits answerable to amendment of life, we may escape thy judgment, now hanging over us; and above all thy judgment against sinners in the world to come. This I beg for Jesus Christ's sake. *Amen.*

Judgment Day.

Grant, O Lord, that I may be of the number of those, that shall find mercy at that day.

Zaccheus.

The good Lord grant that I may give proof of the sincerity of my conversion by a change of life.

WEDNESDAY MEDITATIONS.

Covetousness. Fasting. Difficulties. Self-Denial.

Matth. iv. 9. 10. *All these things will I give. Get thee hence, Satan, for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve.*

GREAT and glorious God, who alone art worthy of our love and service, cure me of, and preserve me from the sin and vanity of admring this world.

Give me grace to renounce all covetous desires, all love of riches and pleasures; to desire only what is necessary, and to be content with what Thou, O Lord, thinkest so; not to be troubled at the loss or want of any thing beside thy favor; that no business, no pleasures, may divert me from thoughts of the world to come; that I may cheerfully part with all these things, when thou requirest it of me; and, that I may ever be prepared to do so, dispose me to temperance in all things, and to lay up my treasure in Heaven, for Jesus Christ's sake. *Amen.*

Luke, vi. 24. Wo unto you, that are rich, for ye have received your consolation.

A man must have but little faith, who can read these words, and yet love riches, and the pleasures, they afford. Lord, grant that I may resist every temptation to the love of creatures; lest they steal my heart from Thee, my God, whom I desire to love with all my soul.

I know that I must in a great measure renounce all other objects of my affection, in order to love Thee with all my heart. Lord, give me grace and strength to put this in practice.

1 *John*, ii. 15. Love not the world, nor the things, that are in the world; if any man love the world, the love of the Father is not in him.

Grant, O God, that I may never hope to reconcile two things so inconsistent, as love of Thee and the world.

Matth. v. 3. Blessed are the poor in spirit; for theirs is the kingdom of heaven.

To be poor in spirit is to be disengaged from wealth; to look upon it, as a burthen, or as a trust.

1 *Tim.* vi. 8. Having food and raiment, let us be therewith content.

Yet even the Christian world is not content without superfluities and excess. These disorders are not less criminal, because so common.

Give me, O God, the eye of faith, that I may see the world, as it is; the vanity of its promises, the folly of its pleasures, the unprofitableness of its rewards, the multitude of its snares, and the dangers of its temptations.

Fasting.

Jesus Christ spared not his innocent flesh, but fasted; the sinner cherisheth his continually, refusing it nothing. Fasting is in some sense a punishment for past sins, a remedy for present temptations, and a preservative against future.

Psa. cii. 4. My heart is smitten, and withered like grass; so that I forget to eat my bread.

The humble and afflicted soul is not much concerned to please appetite.

Luke. vi. 25. Wo unto you, that are full, for ye shall hunger; that is, ye, whose daily meals are feasts, who make profession of a life of sensuality, who know not what it is to fast; wo to such Christians!

If we judge ourselves with severity, we shall be judged with mercy.

In time of Trouble.

Psa. xxxix. 11. When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away, like a moth.

O merciful God, who in thy wise providence dost so order even natural events, that they serve both for the good of the universe and for the conviction of particular sinners, so that men have reason to acknowledge thy glorious attributes; I do with great sorrow of heart, but with all submission to thy good pleasure, confess thy mercy as well as justice to me in the *judgments*, *afflictions*, and *sorrows of this day*.

I acknowledge thy voice, O merciful God; I acknowledge my own transgressions, which have provoked Thee to speak to me after this manner, and at this very time.

O Lord, give me true repentance for all the errors of my life, and particularly for that, which was in all probability the occasion of this affliction.

Blessed be God, that my punishment is not as great, as my crime. Blessed be God, that he has given me time to repent of the sin, that provoked him to deal with me after this manner. Blessed be God, that, when he spake to me once, yea twice, I regarded it at last.

Good God of mercy, give me grace, that I may not provoke Thee any more to repeat this word to me, but that I may faithfully perform

those vows, which are upon me. This I cannot do without thy gracious assistance, which I most humbly beseech Thee to vouchsafe me for Jesus Christ's sake, who by his merits has purchased this grace for all, that faithfully ask it of Thee. For his sake, O merciful God, grant me this grace. *Amen.*

I do with all humility accept the punishment of my iniquities. I will hold my peace, and not open my mouth; because it is thy doing and my deserving. I know, O Lord, that it is good for me to be in trouble, or Thou wouldest not suffer it so to be.

Let thy merciful kindness be my comfort, according to thy promise to all, that love and serve Thee.

Difficulties.

We are to pray for the particular direction of God's Holy Spirit upon all great occasions; we are humbly to depend upon, and cheerfully to expect it.

In a Lawsuit.

Convince me, O God, if I be under any mistake in this affair. Direct, assist, and support me under all the difficulties, I shall meet. Put a happy end, in thy good time, to this troublesome controversy. Dispose the hearts of those, with whom we have to do, to peace and justice.

Give me grace to rest satisfied with whatever shall be the issue, believing assuredly that GOD can make good any loss, I may sustain, or sanctify it to my eternal welfare.

Lord, in this, and in all other things, I undertake, thy will be done, and not mine. O manifest thy will to me, preserve me from evil counsels, and rash enterprises.

Faith.

Grant, O God, that I may with humility receive, and with perseverance hold fast, all those truths, which Thou hast revealed.

I thank Thee, O God, for thy holy word, and that Thou hast not left us, in the affair of eternity, to the uncertainty of our own reason and judgment.

Defend me against all delusions of error, the snares of wit and learning, the raileries of profane men, and from deserting the truth.

Open the eyes of all, that are in error; heal the wounds of our divided church; that we may be one fold under one Shepherd. *Amen.*

John xvi. 13. The Holy Spirit shall guide you into all truth.

O Holy Spirit, make me to understand, embrace, and love the truths of the gospel.

Give, O God, thy blessing unto thy word, that it may become effectual to my conversion and salvation, and to the salvation of all, that read and hear it.

Give me grace to read thy holy word with reverence and respect, becoming the gracious manifestation of thy will to men; submitting my understanding and will to thine.

Let thy gracious promises, O God, contained in thy word, quicken my obedience. Let thy

dreadful threatenings and judgments upon sinners frighten me from sin, and oblige me to speedy repentance, for Jesus Christ's sake.

Cause me, O God, to believe thy word, to obey thy commands, to fear thy judgments, and to hope in, and depend upon thy gracious promises, contained in thy holy word, for Jesus Christ's sake.

Give me full persuasion of those great truths, which Thou hast revealed in thy holy word.

The gospel will not be a mean of salvation to him, who reads or hears it only; but to him, who reads, loves, remembers, and practises it by a lively faith.

Cause me, O God, rightly to understand, and constantly to walk in, the way of thy commandments.

Grant us in this world knowledge of thy truth, and in the world to come life everlasting, for Jesus Christ's sake.

From hardness of heart and contempt of thy word, good Lord, deliver us.

Give us grace to hear meekly thy word, to receive it with pure affection, to bring forth the fruits of the spirit, and to amend our lives according to thy holy word. *Amen.*

Self Denial.

Eccles. xix. 5. He, that resisteth pleasures, crowneth his life.

Vouchsafe me, gracious God, the graces of mortification and self denial, that, my affections and flesh being subdued unto the spirit, and my

heart and all my members being mortified from all carnal and worldly lusts, I may ever obey thy blessed will, through Jesus Christ our Lord. *Amen.*

All mankind being under the sentence of death, certain to be executed, and at an hour we know not of; a state of repentance and self denial, of deadness and crucifixion to the world, is certainly the most suitable, the most becoming temper, in which we can be found, when that sentence comes to be executed; that is, when we come to die; especially when we consider, that this short and uncertain time, allowed us between the sentence and execution, will determine our condition for eternity.

If this be the case of fallen man, as most certainly it is, then thoughtless, unremitting pleasure is the greatest indecency; fondness for the world the greatest folly; and self indulgence downright madness.

Consequently the contrary to these, namely, constant seriousness of temper, an universal care and exactness of life, and indifference for the world, self denial, sobriety, and watchfulness, must be our greatest wisdom.

This discovers to us the reason and necessity of all the duties of Christianity, and of God's dealings with fallen man in this state of trial.

For instance; Jesus Christ commands us to *deny ourselves* and to take up our cross daily; not because he can command, what he pleases, (for he is infinite goodness, and can command

nothing, but what is good for his creatures) but because the corruption of our nature requires that we be forbidden every thing, which would increase our disorder. And because this disorder has spread itself through all the powers of our souls and bodies, and inclines us to evil continually, he requires that our self denial reach as far, as our corruption.

He commands us therefore to deny our own wisdom, because we are really blind as to what concerns our own true good, and should infallibly ruin ourselves, if left to our own choice. He commands us to deny our *appetites*, because intemperance would ruin us. He forbids us to give way to our *passions*, because a thousand evils will follow, if we do so.

He obliges us to keep a very strict watch over our hearts, because thence proceed hypocrisy, covetousness, malice, and many other evils. We are forbidden to set our hearts upon the world and every thing in it, because our eternal happiness depends upon our loving God with all our heart and soul.

We are obliged to love our neighbour, and our very enemies; and are forbidden to hate, to contend with, to hurt, to go to law with him, because this would exasperate our minds, and grieve the Holy Spirit of God, by which we are sanctified; being against that charity, in which God delights.

We are forbidden to repine, when God afflicts us, because, as sinners, suffering is due to

us; and, because our bodies have a very great influence over our souls, we are commanded to *fast*, and to be strictly temperate at all times, and to deny ourselves the love of sensual pleasures and self indulgence.

We are commanded to deny all the ways of folly, vanity, and false satisfaction, that we may be able to take satisfaction and pleasure in the ways of God.

In short, in whatever instances we are commanded to deny ourselves, it is because it is absolutely necessary, either to cure our corruption, or to qualify us for the grace of God, or to hinder us from grieving God's Holy Spirit, and forcing him to forsake us.

The more we deny ourselves, the freer we shall be from sin, and the more dear to God. God appoints us to sufferings, that we may keep close to Him, and that we may value the sufferings of his Son, of which we should have but a low notion, did not our own experience teach us, what it is to suffer.

They, who deny themselves, will be sure of finding their strength increased, their affections raised, and their inward peace continually advanced.

1. *Tim.* vi. 8. Having food and raiment, let us be therewith content.

Let us not imagine that excess, luxury, superfluity, and love of pleasure, are less criminal, because they are so common.

Take up the Cross.

This is designed, as a peculiar favor to Christians, as indeed are all Christ's commands. Miseries are the unavoidable portion of fallen man. All the difference is, Christians suffer in obedience to the will of God, which makes them easy; unbelievers suffer the same things, but with an uneasy mind.

To follow our own will, passions, and senses, makes us miserable. For this reason, and that we may have a remedy for all our evils, Jesus Christ obliges us to submit our will, our passions, &c. to God.

A good Christian is not one, who has no inclination to sin, (for we have all the seed of sin in us) but one, who, being sensible of such inclinations, denies them continually, and suffers them not to grow into evil actions.

Every day deny yourself some satisfaction; your *eyes*, objects of mere curiosity; your *tongue*, every thing, that may feed vanity, or vent enmity; the *palate*, dainties; the *ears*, flattery, and whatever corrupts the heart; the *body*, ease and luxury; bearing all the inconveniences of life, cold, hunger, restless nights, ill health, unwelcome news, faults of servants, contempt, ingratitude of friends, malice of enemies, calumnies, our own failings, lowness of spirits, the struggle in overcoming our corruptions; bearing all these with patience and resignation to the will of God. *Do all this, as unto God, with the greatest privacy.*

All ways are indifferent to one, who has Heaven in his eye, as a traveller does not choose the pleasantest, but the shortest, and safest way to his journey's end; and this is the way of the cross, which Jesus Christ chose and sanctified to all his followers.

Matth. viii. 20. The Son of man has not where to lay his head.

This should fill us with confusion, whenever we are overmuch concerned for the conveniences of life. Our affections being very strongly inclined to sensible good, for the sake of which we are often tempted to evil, and fall into great disorders, we should resolve to sacrifice our will to reason, and reason to the word of God. God does not require it of us, that we feel not any uneasiness under the cross, but that we strive to overcome it by his grace.

Virtues of a holy life.

Fervency in devotion, frequency in prayer, aspiring after the love of God continually, striving to get above the world and the body, love of silence andsolitude as far, as one's condition will permit, humility and affability toward all, patience under affronts and contradictions, delight in occasions of doing good, even to enemies, doing the will of God, and promoting his honor to the utmost of one's power, resolving never to offend him willingly for any temporal *pleasure*, *profit*, or *loss*; these are virtues highly pleasing to God.

Self denial does not consist in fasting and oth-

er mortifications only, but in *indifference to the world*, its *profits*, *pleasures*, *honors*, and its other idols.

It is necessary, that we deny ourselves in little things, when conscience, which is the voice of God, suggests it to us, as we hope ever to get the rule of our own will. Say not, it is a trifle, and not fit to be sacrificed to God. He, who will not sacrifice a little affection, will hardly offer a greater. It is not the thing, but the reason and manner of doing it, namely, for God's sake, and that I may accustom myself to obey his voice, that God regards, and rewards with greater degrees of grace.

The greater your self denial, the firmer your faith, and more acceptable to God. The sincere devotion of the rich, the alms of the poor, the humility of the great, the faith of those, whose condition is desperate, contemning the world, when one can command it at pleasure, continuing instant in prayer, even when we want the consolation, we expected; these, and like instances of self denial, God will greatly reward.

They, who imagine that self denial intrenches upon our liberty, do not know that it is this only, that can make us free indeed, giving us the victory over ourselves, setting us free from the bondage of our corruption, enabling us to bear afflictions, (which will come one time or other) to foresee them without amazement enlightening the mind, sanctifying the will, and

making us slight those baubles, for which others so eagerly contend.

Mortification consists in so sparing a use of the creatures, as may deaden our love for them, and make us more indifferent in the enjoyment of them. This lessens the power of concupiscence, which carries us to evil, and so makes the grace of God more effectual to turn the balance of the will.

Carnal man cannot comprehend that God loves those, whom he permits to suffer; but faith teaches us that the cross is the gift of his love and the mark of his children. But, unless God sanctify it by his Spirit, it becomes an insupportable burden, a subject of murmuring, and an occasion of sin.

He, who loveth life, (that is, is fond of it) for the sake of the pleasures and advantages, it affords, will soon lose the love of heavenly things; the love of God, of his soul, and of the duty, he owes to them. He hates life, who does not value it in comparison with eternal life. A Christian gives proof of this by mortifying himself. Those, whom God loves, he weans from the pleasure of this present life, to prepare them for a happy eternity.

Temperance consists in a sober use of earthly, visible things, and in confining ourselves within the compass of what is necessary.

With God all things are possible.

The Almighty God enable me to conquer the temptatioes of riches, and to rise above the allurements of this present life!

Christian self denial is to resist and crucil in ourselves the spirit and inclinations of Adam of the flesh, its affections and lusts; and to d to our passions, in order to follow the motion of the Spirit.

Fasting is necessary to bring our hearts to penitent, holy, and devout temper; and to pe form the vows, that are upon us.

By *fasting*, by *alms*, and by *prayers*, we ded cate our *bodies*, *goods*, and *souls* to God, in particular manner.

THURSDAY MEDITATIONS.

Ephes. iv. 29. *Let no corrupt communicatio proceed out of your mouth; but that, which good to the use of edifying, that it may minist grace unto the hearers.*

Ephes. v. 4. *Foolish talking and jesting are n convenient.*

PRESERVE me, O God, from vain cor versation Give me grace never to be a shamed or afraid to speak of Thee and of th law.

Give me a lively sense of the value of rel gion, and make it the delight of my heart that I may speak of it with judgment, seriou ness, and affection, and at all seasonable time

May that good Spirit, which appeared in th

likeness of tongues of fire, warm my heart, and direct my thoughts!

Matth. xii. 34. Out of the abundance of the heart the mouth speaketh. How can ye, being evil, speak good things? By thy words thou shalt be justified, and by thy words thou shalt be condemned.

Psa. cxli. 3. Set a guard, O Lord, upon my mouth, and keep the door of my lips.

Psa. xxxvii. 30. The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.

Hearts, truly touched with the love of God, will communicate light and heat to each other; will speak honorably of God, of his perfections, his justice, goodness, wisdom, and power; of the excellency of his laws, the pleasantness of his service; of the instances of his love, of the rewards he has promised to his friends, and of the punishments he has prepared for his enemies.

Matth. v. 16. Let your light so shine before men, that they may see your good works, and glorify your Father, who is in heaven.

1 *Thess.* v. 11. Therefore comfort yourselves together, and edify one another.

Heb. x. 24. Let us consider one another, to provoke unto love, and to good works.

Let us join a good life to our religious conversation, and never contradict our tongue by our deeds. We always do good or harm to

others by the manner of our conversation; we either confirm them in sin, or awaken them to piety.

It is too true, that some evil passion or other, and to gratify our corruption, is the aim of most conversations. We love to speak of past troubles; hatred and ill will make us take pleasure in relating the evil actions of our enemies. We compare with some degrees of pride the advantages, we have over others. We recount with too sensible a pleasure the worldly happiness, we enjoy. This strengthens our passions, and increases our corruption. God grant that I may watch against a weakness, which has so evil consequences.

May I never hear, never repeat with pleasure, such things, as may dishonor God, hurt my own character, or injure my neighbour.

James vii. 11. Speak not evil one of another.

True humility makes us see our own faults without concerning ourselves with the faults of other.

Against Anger.

Eccles. vii. 9. Be not hasty in thy spirit to be angry, for anger resteth in the bosom of fools.

O Lord, who art a God ready to pardon, slow to anger, and of great kindness, remove far from me all occasions and effects of causeless and immoderate anger; all pride and prejudice, and too much concern for the things of this

world; all intemperate speeches and indecent passions.

Give me, O God, a mild, a peaceable, a meek, and a humble spirit; that, remembering my own infirmities, I may bear with those of others; that I may think lowly of myself, and not be angry, when others also think lowly of me; that I may be patient toward all men, gentle and easy to be intreated; that God for Christ's sake may be so toward me. *Amen.*

Ephes. iv. 26. Be angry, and sin not; let not the sun go down upon your wrath.

Prov. xix. 11. The discretion of a man deferreth his anger.

A soft answer turneth away strife.

Prov. xvi. 32. He, that is slow to anger, is better, than the mighty; and he, that ruleth his spirit, than he, that taketh a city.

Rom. xii. 10. Be kindly affectioned one toward another.

Suppress the very beginning of anger. Do not indulge it, even where there are real faults; but try the gentle way, which may probably succeed better, and with more ease.

Seldom do people vex us on purpose; and yet prejudice very often makes us think that they do. A sense of one's own integrity will make one pass by injuries more easily.

Be not too much concerned to tell the injuries, you have received. Accustom yourself to silence, if you would learn to govern your tongue.

Deliver me, O God, from all violent and sinful passions, and give me grace to stand against them.

Matth. v. 4. Blessed are the meek.

Instruct me, Lord, in this Christian virtue; Thou, who art the master and teacher of it.

For forgiveness of injuries.

Luke vi. 37. Forgive, and ye shall be forgiven.

O God, who alone canst order the unruly wills and affections of sinful men, show mercy to thy servant by making my corrupt nature obedient to thy commands.

O God, who hast made it my everlasting interest as well, as my duty, to forgive my neighbour; whatever wrong he has done me; help me to overcome all the difficulties, I have to struggle with; all pride, prejudice, and desire of rendering evil for evil; that I may not deprive my soul of that mercy, which thy infinite goodness has offered to sinners.

James ii. 13. He shall have judgment without mercy, that hath showed no mercy.

O blessed God, help me in this great concern, that I may never fall under thy wrath for want of showing mercy to others; but grant, O blessed Jesus, that in this I may be thy disciple indeed. *Amen.*

Slander.

Matth. xi. 19. The Son of Man came eating and drinking, and they say, behold a man glutton-ous and a winebibber, a friend of publicans and sinners.

Whatever measure a good man takes, he will hardly escape the censure of the world; the best way is, not to be concerned at them.

It is an instance of humility, silently to bear the calumnies, which are raised against us, when they relate to ourselves only; but it is a duty of prudence and charity, modestly to vindicate ourselves, when the honor of God and the Church is concerned.

Both Jesus Christ and John the Baptist were slandered; who then will complain, that they cannot satisfy the world, and stop men's mouths?

Psa. cxx. 2. Deliver my soul, O Lord, from lying lips, and from a deceitful tongue.

Uncharitableness.

Envy makes us see, what will serve to accuse others; and not perceive, what may justify them. A truly good man is always disposed to excuse, what is evil in his brethren, as far, as truth will suffer him.

FRIDAY MEDITATIONS.

PENITENCE.

Luke xviii. 3. *The Publican, standing afar off, would not so much as lift up his eyes to Heaven; but smote upon his breast, saying, God be merciful to me, a sinner.*

WHAT would become of *me*, if Thou, O God, shouldest not have mercy upon me?

When I seriously consider these dreadful truths, that all they are accursed, who do err and go astray from thy commandments; that the unprofitable servant was cast into outer darkness; when I think of these things, I cannot but fear for myself, and tremble to think of the account I have to give.

Isaiah lxvi. 2. To this man will I look, even to him, that is poor, and of a contrite spirit, and trembleth at my word.

Psa. xxxiv. 18. The Lord is nigh unto them, that are of a contrite heart; and will save such, as be of a humble spirit.

Look upon me, gracious Lord, with an eye of mercy.

Psa. xxv. 2. For thy name's sake, O Lord, pardon my iniquities, for they are great.

My only comfort is, they are not too great for thy mercy; and the Lord Jesus, our advo-

cate, has assured us even with an oath, that all sins shall be forgiven unto the sons of men. That is, if with hearty repentance and true faith they turn unto God.

O most powerful Advocate, I put my cause into thy hands; let it be unto thy servant according to this word; let thy blood and merits plead for my pardon; say unto me, as Thou didst unto the penitent in thy gospel, *thy sins are forgiven*; and grant that I may live to bring forth fruits, meet for repentance.

Matth. vi. 14. If ye forgive men their trespasses, your heavenly Father will also forgive your trespasses.

Even the power to perform this most kind condition must be from thy grace, O Jesus; and I trust Thou wilt grant me this grace, because the very will to ask it is from Thee, and from thy will, which wills nothing in vain.

Perfect therefore, O my Saviour, the work, which thou hast begun in me; and let me feel the effects of thy grace in the constancy of my devotions, in care of my soul, in a faithful discharge of my duty, and in all those acts of righteousness, piety, and charity, by which I shall be judged at the last day.

John v. 14. Sin no more, lest a worse thing come unto thee.

Make me, O Lord, ever mindful of my infirmities and backslidings, that I may be more watchful, and more importunate for grace in time to come.

Matth. v. 7. Blessed are the merciful, for they shall obtain mercy.

Give me, O Lord, true compassion for the wants and miseries of others, that Thou mayest have compassion upon me.

Luke xv. 10. There is joy in the presence of God over one sinner, that repenteth.

Lord, increase the number of penitents, and the joys of Heaven, by delivering me and all sinners from the power of the devil, and by vouchsafing us the grace of true conversion.

Matth. v. 4. Blessed are they, that mourn, for they shall be comforted.

O Lord, grant that I may seek comfort, not in the things of this world, but by sincere repentance for my sins, by which God is dishonored, and his judgments hang over my head.

Luke xix. 10. The Son of man is come to seek and to save that, which was lost.

O comfortable words for lost sinners; God himself seeks to save them. O Thou, who sought me, when I was astray, save me for thy mercy's sake; and preserve that, which Thou hast sought and found.

Matth. ix. 28. Come unto me, all ye, that labor and are heavy laden, and I will give you rest.

O Jesus, conduct me to thyself, or I shall surely miss the way.

Phil. ii. 12. Work out your own salvation with fear and trembling; for it is God, that

keth in you both to will and to do of his
d pleasure.
t was not in myself, O God, to begin the
k of my conversion; finish, I beseech Thee,
it Thou hast begun in me. May I close
1 thy grace, and persevere unto my life's

Micah vii. 18. God retaineth not his anger
ver, because he delighteth in mercy.
Ezra ix. 15. O Lord God, behold, we are
ore thee in our trespasses; we cannot stand
ore thee for this.
Numb. xiv. 19. Pardon, I beseech Thee, the
uity of thy servant, according to the great-
of thy mercy.
) say unto me, as thou didst unto Moses, *I*
e pardoned thee.
Ezek. xviii. 22. All his iniquites, that he
1 committed, they shall not be mentioned unto

ord, be merciful unto us, for we have sin-
in the midst of light, and even against
t; in contempt of the grace, we have re-
ed.
John i. 9. If we confess our sins, God is
ıful and just to forgive us our sins, and to
nse us from all unrighteousness.
These are comfortable words to one, whom
sight of his sins has cast into a dread of the
gments of God. Both *that* dread, and the
ed of sin, and the dependance upon the
mise of God, and the love, which that pro-

duces in the soul, are owing entirely to the blood of Jesus Christ.

2 *Sam.* ix. 8. What is thy servant, that thou shouldst look upon such a dead dog, as I am.

My only support is, that my sins have not put me out of the reach of that mercy, which is infinite.

Who can understand his errors? O cleanse Thou me from my secret faults. O Lord, be favorable unto me; pardon and deliver me from all my sins.

Grant that my sins may never rise up in judgment against me, nor bring shame and confusion of face upon me.

My soul truly waiteth still upon God, for of him cometh my salvation.

John vi. 20. It is I, be not afraid.

Lord Jesus, in all the troubles, that may befal me, speak these comfortable words to my soul, *It is I, be not afraid*; and then I shall be secure both from presumption and despair.

John viii. 24. If ye believe not that I am he, (that is, the Messiah, the Son of God) ye shall die in your sins.

O Jesus, the only refuge of sinners, does the world know, what it is to die in sin? I believe; Lord, increase my faith, and deliver us all from the dreadful state of final impenitency.

31. If ye continue in my word, then are ye my disciples indeed.

51. If a man keep my saying, he shall never see death.

O Jesus, Thou hast made known to us another death, beside that, which separates the soul from the body. O may thy grace and mercy secure us from the bitter pains of eternal death!

Luke vii. 7. Say the word, and my servant shall be healed.

I acknowledge, O Jesus, the almighty power of thy grace, to heal all the disorders of my soul; O deal with me according to the multitude of thy mercies, and heal my soul of its sad disorders.

John iii. 24. God is a spirit; and they, that worship him, must worship him in spirit and in truth.

Give me, O Jesus, an inward disposition to holiness, a humble and contrite heart, dependance on the will of God, acknowledgment of his goodness, and zeal for his glory; to which all the ordinances of his law and gospel should lead us.

Good use of Time.

Grant, O Lord, that, as I have but a short time to live, and an eternal interest depending, I may not squander away one moment in vanity, or in that, which will not profit me in the day of adversity.

Rom. xi. 16. Blindness in part is happened to Israel, until the fulness of the Gentiles be come in; so all Israel shall be saved.

O God, the God of Abraham, look upon

thy everlasting covenant; cause the captivity of Judah and of Israel to return. They were thy people; O be Thou their Saviour, that all, who love Jerusalem, and mourn for her, may rejoice with her, for Jesus Christ's sake, their Saviour and ours.

May I, O Jesus, love the truths of thy word; make the gospel my delight; and continue in the practice of them to my life's end!

In time of public distraction.

O Sovereign Lord, I prostrate myself before Thee, confessing my own sin, and acknowledging the justice of any scourge, which Thou shalt bring upon us; and trembling, to think how much I may have contributed toward it; beseeching Thee to have compassion on us in these days of confusion.

O Lord, prevent the judgments, that threaten us; purge this nation from all such crimes, as may be the cause of thy heavy displeasure against us; from *whoredom* and *drunkenness*; from *swearing*, *lying*, and *perjury*; from *sacrilege*, *injustice*, *fraud*, *disobedience*, *malice*, and *uncharitableness*. Take from among us the spirit of *atheism*, *irreligion*, and *profaneness*; and in mercy rebuke and convert all such, as give encouragement or countenance to any of these vices, which may provoke Thee to give us up to infidelity or destruction. O let thy anger be turned away from us; give us not over unto the will of our adversaries, and

unto such, as strive to bring all things into confusion. Preserve thy Church in the midst of all dangers, and restore unto us peace and unity; and grant us grace, to make a better use of these blessings in time to come, for Jesus Christ's sake. *Amen.*

We complain of oppression; of our laws being perverted and trampled upon; of arbitrary government, &c. Let us not be wiser, than God, who judges these things to be necessary, to exercise the good, to punish the wicked, to reclaim the sinner, to recover those, that are going astray, and to make all serious. Let us not impeach the ways of God, who brings good out of evil; but reverence and submit to his will, wisdom, and justice.

Isaiah lxii. 6. Ye, that are the Lord's remembrances, keep not silence; give him no rest, till he establish and till he make Jerusalem (his Church) a praise on the earth.

Thy kingdom come. Though we are altogether unworthy of the good times, Thou hast promised thy Church, yet, we beseech Thee, deprive us not of them.

O Lord, hear; O Lord, forgive; O Lord, hearken; and do not defer these good days, for thy own sake, O our God.

We hope the day is coming, when all the world will come, and worship Thee, O God. See Jer. xxxi.

Christ's Patience.

What sorrows did he undergo, and with what patience did he suffer them! Patient, when Judas betray him with a kiss; patient, when Caiaphas despitefully used him; patient, when hurried from one place to another; patient, when Herod with his men of war set him at nought; patient, when Pilate so unrighteously condemned him; patient, when scourged, and crowned with thorns; patient, when his cross was laid upon him, when he was reviled, reproached, scoffed at, and every way abused. Lord Jesus, grant me patience, after this example, to bear thy holy will in all things.

Christ's love and charity.

Where shall we take our pattern, but from Thee? Thou callest thy followers thy friends. Thou didst stoop down to wash their feet, who were not worthy to untie thy shoe. Thou didst forgive and restore Peter, when he had abjured Thee. Thou didst vouchsafe to satisfy Thomas, who would not believe, but upon his own terms. Thou didst forgive and pray for thy bloody persecutors. O thou Fountain and Pattern of love, grant that I may love Thee above all things, and my neighbour, as myself.

SATURDAY MEDITATIONS.

PREPARATION *for* DEATH.

Deut. xxxii. 29. *O that they were wise, that they would consider their latter end.*
John ix. 4. *The night cometh, when no man can work.*

A Very gracious intimation. Lord, grant that I may never forget it; and that *now, now* is the time, in which to provide for eternity.

What a wise man, when he comes to die, would wish he had done, that he ought to do forthwith; for death is at hand, and the consequences of a surprise most dreadful. He will then wish, if he have not done it, with all his soul,

First, that he had made a just and Christian settlement of his worldly concerns; so as not to be distracted with the cares of this world, when all his thoughts should be upon another.

Secondly, that he had made his peace with God by timely repentance.

Thirdly, that he had faithfully discharged the duties of his calling.

Fourthly, that he had weaned his affections from things temporal, and loosened the ties, which fasten us to the world.

Fifthly, that he had crucified the flesh with

its affections and lusts; so that, being weary of this life, he might be more desirous of a better.

Sixthly, that by acts of justice, mercy, charity, and alms, he may be entitled to the mercy of God at the hour of death.

Seventhly, that he had gotten such habits of patience and resignation to the will of God during his health, as might render death, with all the train of miseries leading to it, less frightful and amazing.

Eighthly, that by constant practice of devotion preparatory for death, he had learned what to pray for, what to hope for, and what to depend on in his last sickness.

This, gracious Lord, is what I wish for, what I pray for, and what I purpose shall be the constant practice of my life. *Amen.*

2 *Kings* xx. 1. Set thine house in order, for thou shalt die, and not live.

May God, who has every way provided for me, and put it into my power to be *just* to all men, *charitable* to the poor, *grateful* to my friends, *kind* to my servants, and a *benefactor* to the public; may He add this to all his favors, and grant that in making *my last will* I may faithfully discharge all these engagements; and that for want of this no curse may cleave to myself, nor to any thing, I shall leave behind me. *Amen.*

But above all things I beg of Thee, O God, to enable me to set my inward house, *my soul*, in order, before I die.

Give me true repentance for all the errors of my life past, and stedfast faith in thy Son Jesus Christ; that my sins may be done away by thy mercy, and my pardon sealed in Heaven.

Prov. xxviii. 13. Whoso confesseth, and forsaketh his sin, shall have mercy.

Behold, O God, a creature, liable every moment to death, prostrate before Thee, begging, for Jesus Christ's sake, that faith and repentance, to which Thou hast promised mercy and pardon.

Discover to me, O Thou Searcher of hearts, the charge, that is against me; that I may *know*, and *confess*, and *bewail*, and *abhor*, and *forsake*, and *repent of*, all the evils, of which I have been guilty.

Have mercy upon me, most merciful Father, who desirest not the death of a sinner; for thy Son Jesus Christ's sake forgive me all, that is past.

O Blessed Advocate, who art able to save them forever, who come unto God by Thee, seeing Thou ever livest to make intercession for us, I put my cause into thy hands; let thy *power* defend me; thy *blood* and *merits* plead for me; supply all the defects of my repent nce; procure for me a full discharge of all my sins before I die; and by thy mighty grace confirm and strengthen me in all goodness during the remainder of my life, that my death may be a blessing to me, and that I may find mercy at the great day. *Amen.*

Ephes. iv. 24. Put on the new man, which after God is created in righteousness and true holiness.

This, O God, is what I desire and purpose, by thy grace, to do; and do again renew the vows, which I have so often made and so often broken.

I renounce the devil and all his works; the vain pomp and glory of the world with all covetous desires of the same, and the carnal desires of the flesh, resolving, by thy grace, neither to follow, nor to be led by them.

O God, assist me, that neither sloth nor corruption may ever make me lay aside or forget these resolutions; but that I may live to Thee; be an instrument of thy glory by serving Thee faithfully; and that I may be found so doing, when thou art pleased to call me hence, for Jesus Christ's sake. *Amen.*

Col. iii. 2. Set your affections on things above, not on things on the earth.

May Almighty God, who alone can do it, effectually convince me of the vanity of all, that is desirable in this present life, that I may not, like an unbeliever, look for happiness here.

Give me, O Lord, perfect indifference to the world, its *profits*, *pleasures*, *honors*, *fame*, and all its *idols*.

Represent Thyself unto me, as my true happiness, that I may love Thee with all my heart, and soul, and strength; so that, when called

out of this world, I may rejoice in hope of going to the Paradise of God, where the souls of the faithful enjoy rest and felicity, in hope of a blessed resurrection, through Jesus Christ our Saviour. *Amen.*

Luke ix. 23. If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

Blessed Jesus, who pleasest not thyself, but tookest upon Thee the form of a servant, give me resolution to deny my inclinations for the good things of this world, even while I may command them; to subdue my corrupt affections, and to take revenge upon myself, for my intemperance, by mortification; for mispending my time, by retirement; for the errors of my tongue, by silence; and for all the sins of my life, by deep humiliation, patiently submitting to all the troubles, with which Thou shalt think fit to exercise or punish me; so that, being effectually weaned from this world, and weary of its corruptions, I may long to repose myself in the grave, in hope of a better life, through thy mercy and merits, O Lord Jesus Christ. *Amen.*

1 *Pet.* iv. 8. Charity covereth the multitude of sins.

Possess my soul, O God, with sincere love for Thee, and for all mankind.

Let no malice nor ill will abide in me. Give me grace to forgive all, who have offend-

ed me; and forgive my many offences against Thee, and against my neighbour.

Make me ever ready to give, and glad to distribute, that thy gifts, passing through my hands, may procure for me the prayers of the poor; and that I may lay up in store for myself a good foundation against the time to come, that I may attain eternal life, through Jesus Christ our Lord. *Amen.*

Thy will be done.

Fortify my soul, blessed Jesus, with the same spirit of submission, with which Thou underwentest the death of the cross, that I may receive all events with resignation to the will of God; that I may receive troubles, afflictions, disappointments, sickness, and death itself, without amazement; these being the appointment of thy justice for the punishment of sin, and of thy mercy for the salvation of sinners.

Let this be the constant practice of my life, to be pleased with all thy choices, that, when sickness and death approach, I may be prepared to submit my will to the will of my Maker.

O that in the mean time my heart may always go along with my lips in this petition, THY WILL BE DONE. *Amen.*

Heb. ix. 27. It is appointed unto men once to die; but after this the judgment.

May the thoughts of death, and of what must follow, by the grace of God, mortify in me all carnal security, and fondness for this

world, and all, that is in it, the lust of the flesh, the lust of the eye, and the pride of life! O that I may make my calling and election sure, that I may die in peace, and in hope of a blessed resurrection, and of a favorable judgment at the great day!

May the consideration of a judgment to come oblige me to examine, to try, and to judge myself, that I may prevent a severe judgment of God by true repentance, and lead a life, answerable to repentance, and that I may find mercy at the great day.

John v. 28. All, that are in the graves, shall hear his voice, and come forth; they, that have done good, unto the resurrection of life; and they, that have done evil, unto the resurrection of damnation.

May this dreadful word oblige me to work out my salvation with fear and trembling, that through the merits of Jesus Christ I may escape that dreadful doom! and may the hope of Heaven and happiness sweeten all the troubles of this mortal life!

O Lord Jesus, who hast redeemed us with thy precious blood, make me to be numbered with thy saints in glory everlasting. O let my name be found in the Lamb's book of life at the great day.

I thank Thee, O Lord, for all the favors of my life, and especially that Thou hast vouchsafed me *time* and *will* to *think* of and *prepare* for *death*, while in my full strength; while I

may redeem my mispent time, and bring forth fruits, meet for repentance.

Let us consider *death*, as a punishment, to which, as sinners, we are justly condemned.

My God, I humbly submit to it, and to thy *justice*; and trust in thy *mercy*, and *goodness*, and *promises*, both now, and at the hour of death.

Death is inevitable; the *time* uncertain; the *judgment*, which follows, without appeal; and followed by an *eternity* of *happiness* or *misery*. Lord, grant that I may consider this, as I ought to do.

Let me remember that I shall come forth out of the grave, just as I go in; either the object of God's *mercy*, or of his *wrath* to all *eternity*.

He lives to no purpose, who is not glorifying God.

Our greatest hope should lie beyond the grave.

No man can go to Heaven, when he dies, who has not sent his heart thither, while he lives.

Our greatest security is derived from duty, and our only confidence from the mercy of God through Jesus Christ.

Sickness, if you consider it, as painful to nature, and not as a favor from God, will be a torment to you. To make it really comfortable, believe it to be ordered by a loving Father, a wise Physician; that it is the effect of his mercy for our salvation; that, being fas-

tened to the croſs, you become dearer to God, as being most like his own Son. God will loose you, when it is best for you.

We often hinder our recovery by trusting to physic more, than to God. Means succeed just as far, as God pleases. If he send diseases, as a remedy to cure the disorders of the soul, he only can cure them; while you are chastened, you are sure God loves you; you are not sure of that, when you are without chastisement.

Timely preparation for death frees us from the fear of death, and from all other fears. A true Christian is neither *fond* of life, nor *weary* of it.

The sting of death is sin; therefore a holy life is the only cure for the fear of death. We ought to fear sin more than death, because death cannot hurt us but by sin.

Phil. i. 21. To me to die is gain.

O that I may be able to say this, when I come to die; and so I shall, if I live, as becomes a Christian.

Holiness being a necessary qualification for *happiness*, it follows, that the holiest man will be the happiest, (for there are certainly degrees of glory) therefore a Christian should lose no time in gaining all the degrees of virtue and holiness, he possibly can; and he, that does not do so, is in a fair way of not being happy at all.

It concerns us more, than our life is worth,

to know, what will become of us, when we die.

Who will pretend to say, that he is not in a very few days to die?

The only happiness of this life, is to be secure of a blessed eternity.

Now is the time, in which we are to choose, *where* and *what* we are to be to all eternity; there is therefore no time to be lost in making this choice.

No kind of death is to be feared by him, who lives well.

If we consider death, as the night of that day, which is given us to work in, in which to work out our salvation; and that, when the night is come, no man can work; how frightful must death be to such, as are not prepared for it! If we consider it, as the beginning of eternity, it is still more dreadful. It is for this reason called the *King of Terrors;* and the Psalmist, when he would express the worst of evils, saith, *The terrors of death are fallen upon me.*

Judges xiii. 23. If the Lord were pleased to kill us, he would not have received a burnt offering at our hands, neither would he have showed us all these things.

This is the comfort of all God's servants; if he give them opportunities of renewing their vows, and a will to do them; if he accept their alms and their good deeds, that is, give them a heart to do such; if he touch their hearts with

a sense of their unworthiness; if he chastise them with afflictions; if he visit them with his Holy Spirit, &c. All these are reasons for a christian to hope that these graces are not in vain, but that God will crown them with pardon, favor, and happiness eternal.

Matth. xxv. 6. And at midnight there was a cry made, behold, the bridegroom cometh, go ye out to meet him.

A terrible voice to all such, as shall meet him, not as a bridegroom, but as an inexorable judge. Grant, O Lord, that I may not be of the number of those, who dread thy coming, who cannot but with regret submit to the necessity of dying, and have neglected to prepare for death, till the last hour.

Matth. xxv. 10. And the door was shut.

Death shuts the door. No more to be done. It is then too late to repent, to resolve, to promise, and to do any thing.

—13. Watch therefore, for ye know neither the day, nor the hour, wherein the Son of Man cometh.

A person, whose life is full of good works, whose heart is devoted to God, whose faith and hope are pure and sincere, will never be surprised by death.

Matth. xxvii. 50. Jesus Christ yielded up the ghost. So his death was a voluntary sacrifice. Let mine be so, O blessed Jesus! Let thy death sanctify me; and let my spirit be received with thine!

Rom. v. 1. Being justified by faith, we have peace with God, through our Lord Jesus Christ.

Give me, O Lord, that desire and earnest longing, which I ought to have for that happy moment, which is to release me from this state of banishment, and translate me to a better place; and grant that I may never lose sight of that important moment.

Let me, O God, have my lot and portion with thy saints.

When we come to die, the great enemy of our souls will then attack us with all his stratagems. It is good therefore to be prepared. If he attack your faith, say with St. Paul, *I know, whom I have believed; and I am persuaded, that he is able to keep that, which I have committed unto him, against that day.*

I believe in God the Father, who made me and all the world. I believe in God the Son, who redeemed me and all mankind. I believe in God the Holy Ghost, who sanctified me and all the elect people of God.

I give Thee hearty thanks, O Heavenly Father, that Thou hast vouchsafed to call me to the knowledge of thy grace and faith in Thee. Confirm this faith in me evermore; grant that I may die in this faith, and in the peace and communion of the Holy Church; and that I may be united to Jesus, the head of this church, and to all his members, by love, that shall never end, *Amen.*

John iii. 15. Whosoever believeth in Jesus Christ shall not perish, but have eternal life.

I believe; Lord, increase my faith; and let it be unto thy servant according to this word.

Luke xxiii. 43. This day shalt thou be with me in paradise.

O Blessed Jesus, support my spirit, when I come to die, with this comfortable promise, this day shalt thou be in paradise.

We indeed suffer justly the sentence of death. O Thou, who didst nothing amiss, and yet didst suffer for me, remember me, O Lord, now that thou art in thy kingdom.

What terror, what affliction, can equal that of a Christian, who has never thought of weaning his heart from the world, before he comes to die; who can find nothing in his life, but what must render him unworthy of mercy! But the greatest of all miseries would be to despair of mercy, and not to have recourse to it.

Need a person, who has received the sentence of death, be perfuaded to prepare for death? And is not this our case?

Consider death, as appointed by God, as a necessary penance; as a passage to a better life; as the deliverance of a prisoner; as the recalling of an exile from banishment; as the end of all miseries; and then your will strip it of much of that terror, which it has, when considered, as an accident of nature only.

Luke xii. 36. And ye yourselves like unto men, that wait for their Lord.

He, who waits for his master, will always endeavour to be in that state, in which he desires to be found. A Christian should not look upon death with anxiety, but with the satisfaction of a good servant, who waits with impatience for his master's return in hope of being approved.

Luke xii. 40. Be ye also ready, for the Son of man cometh at an hour, when ye think not.

Are not so many sudden deaths sufficient to convince us of the folly of assuring ourselves of one day? Let every one of us therefore count himself of the number of those, that are to be surprised by death; this will make us watchful.

Luke xii. 42. Blessed is that servant, whom his Lord, when he cometh, shall find so doing.

Miserable will he be, whom death surpriseth, either doing *evil*, or doing *nothing*, or doing that, which God does not require of him. Can one imagine, that the generality of christians believe this truth? Suffer me not, O God, to fall into forgetfulness of it.

We complain, saith Seneca, of the shortness of life; he answers, *Vita si scias uti, longa est;* life is long, if you know how to use it. But Christianity only can teach us, how to use our life; namely *in working out our own salvation;* and we are sure it is long enough for that, because God has appointed it for that very end.

As Christianity alone can take from us the

love of life; so it is this alone, that can free us from the fear of death.

Eternity adds an infinite weight to all our actions whether good or bad.

If we desire that our death sould be a sacrifice of love and obedience; we must take care to make our life so too.

Acts ix. 36. This woman was full of good works and alms deeds; and she died.

Happy that soul, which death finds rich, not in gold, furniture, learning, reputation, or barren purposes and desires; but in good works.

Acts. vii. 59. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

O my God, enable me to live to Thee; that, when the hour of death shall come, I may thus with confidence offer up my spirit to Jesus Christ.

Rev. iii. 3. Thou shalt not know what hour I will come upon thee.

Is it not then the highest presumption, to persuade ourselves, that we have always time sufficient, when Jesus Christ himself declares that we have not one moment certain?

Death being the effect and punishment of sin, we ought to expect it with great submission.

It is purely for want of faith, that we tremble at the approach of our deliverer; which is to destroy in us the reign of sin, and to instate us in that of glory.

Let us resign ourselves to God as to the man-

ner, in which it shall please him to determine our lives, praying only, that it may be to his glory and our salvation.

What does it signify, how this house of clay perisheth, which hinders the perfect renovation of the soul, and the sight of God?

2 *Cor.* v. 1. For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the Heavens.

We know, we believe, we promise ourselves this; but we think too seldom of it, and we still make less use of what we know, in order to wean our hearts from this world.

Would we look upon our bodies, as houses of clay, just ready to fall; we should think of that eternal house, we should sigh after our native country, and be willing to leave a place of misery and banishment.

Remember that death is the punishment of sin; we ought therefore to resign ourselves to it in a christian manner, looking upon ourselves as condemned to it in Adam.

He, who has lived and looked on earth, as a place of banishment, will look upon death, as a gracious deliverance from it.

Consider well, that life is given and continued for no other end, than to glorify God in working out our own salvation.

A man goes with confidence to meet the bridegroom, when he has been faithful to him, and believes him to be his friend.

Heb. ii. 15. And deliver them, who through fear of death were all their life long subject to bondage.

Bondage is the sentence of rebellious slaves; we were condemned to it in Adam; and, being under this sentence of death and the divine justice, we ought to expect it with submission, and be always preparing for it. This is the only way to be secure from fearing death, when it comes.

Gather us, O God, to the number of thine elect at what time and in what manner, Thou pleasest; only let us be without reproach, and blameless; let faith, and love, and peace, accompany our last periods.

We look upon a body without a soul with horror. We can see a body with a soul, which is like to die eternally, without concern.

Wretched man that I am, who shall deliver me from the body of this death? I thank God, I am delivered, through Jesus Christ our Lord.

Grant, O Lord, that, though my outward man decay daily, yet that my inward man may increase in piety and virtue unto the day of my death.

He, who has lived best, will stand in need of mercy at the hour of death, and in the day of judgment; and he, who has lived worst, has not sinned beyond the efficacy of the blood of Christ, provided his repentance be sincere.

My God, let thy glory be magnified by saving a sinner, by redeeming a captive slave, by enlightening a mind, overwhelmed in darkness,

by changing a wicked heart, by pardoning innumerable transgressions, iniquities, and sins.

If my hope were placed upon any thing, but the infinite mercy of God in Jesus Christ, which can never fail, I should utterly despair.

Acts ii. 21. Whosoever shall call on the name of the Lord, shall be saved.

These, my God, are thy own words; give me leave to trust in them, to depend on them, both now, and at the hour of death.

John xvii. 4. I have finished the work, which thou gavest me to do.

O Lord, the very best of men come infinitely short of this pattern; how then shall I, an unprofitable servant, appear before my Lord and Judge?

Gen. iii. 15. The seed of the woman shall bruise the serpent's head.

This, my God, is thy sure, thy eternal promise; I believe it; I trust in it; I will hold fast by it.

Luke xxii. 42. Nevertheless, not my will, but thine be done.

May I, O blessed Jesus, when my death shall approach, breathe out my last with these words, and with the same spirit of submission?

Death of friends.

Let us cast our eyes upon sin, which is the cause of death; and then we shall weep with reason.

Preserve in us a lively sense of the world to come; and, when I shall not be able to pray for myself, the good Lord favorably hear the prayers of his Church for me.

Grant that the sins, which I have committed in this world, may not be imputed unto me; but that, escaping the gates of hell, I may dwell in the regions of light with Abraham, Isaac, and Jacob, until the day of the general resurrection, and that I then may hear those joyful words of thy Son, come, ye blessed children of my Father, inherit the kingdom, prepared for you from the beginning of the world.

Grant that I may have a perfect conquest over the world, sin, and death, through Christ, who by his death hath overcome him, who hath the power of death.

Luke xxiii. 43. This day shalt thou be with me in paradise.

O Jesus, who hadst compassion on this thief, even at the hour of death, have mercy upon me, who now repent of all my misdoings. Suffer not the gates of paradise to be shut against me, when I die, Thou, who hast opened the kingdom of Heaven to all believers.

Restore my soul, at the great day, to life eternal.

Give me the patience of Job, the faith of Abraham, the courage of Peter, and the comfort of Paul, and true submission to thy will.

Apply to my soul the wholesome medicines of thy Son's passion, death, and resurrection, against the powers of Satan, against all unreasonable fears and despair, and ease my fearful conscience.

Hear the prayers of thy Church for me, and for all in my condition, for Jesus Christ's sake.

Psa. lxxi. 9. Cast me not away in the time of age; forsake me not when my strength faileth me.

Grant, O Lord, that the end of my life may be truly Christian; without sin, without shame; and, if it so please Thee, without pain.

Psa. lxxiii. 26. My flesh and my heart faileth; but God is the strength of my heart, and my portion forever.

1 *Sam.* iii. 18. It is the Lord; let him do, what seemeth him good.

Lord, be merciful unto me; heal my soul, for I have sinned against Thee.

I confess my wickedness, and am sorry for my sin. For thy name's sake, O Lord, be merciful unto my sin, for it is great.

The Lord is nigh unto them, who are of a contrite heart; and will save such as are of a humble spirit.

Psa. xxxix. 8. And now, Lord, what is my hope? Truly my hope is in Thee.

Psa. ciii. 14. Lord, thou knowest whereof we are made; that we are but dust.

Let my misery, my fear, and my sorrow, move Thee to compassion. Despise not, O Lord, the work of thine own hands.

I freely forgive all, who have offended me.

O Thou, who never failest them, that seek Thee, have pity on me.

Nevertheless, though I am sometimes afraid, yet put I my trust in Thee. O Lord, I beseech Thee, deliver my soul. Gracious is the Lord, and righteous; yea, our God is merciful.

O go not far from me, for trouble is at hand, and there is none to help me. The sorrows of my heart are enlarged; O bring Thou me out of my troubles!

O keep my soul, and deliver me; let me not be confounded, for I have put my trust in Thee. Withdraw not thy mercy from me, O Lord; let thy loving kindness and thy truth always preserve me.

O Lord, let it be thy pleasure to deliver me; make haste, O Lord, to help me. Show thy servant the light of thy countenance, and save me for thy mercy's sake.

O deliver me, for I am helpless and poor, and my heart is wounded within me. Wherefore hidest Thou thy face, and forgettest our misery and trouble?

My God, save thy servant, who putteth his trust in Thee. Thou, O Lord, art full of compassion and mercy, long suffering, plenteous in goodness and truth.

When I am in heaviness, I will think upon God; when my heart is vexed, I will complain. Will the Lord absent himself forever? Will he be no more intreated? Hath God forgotten to be gracious? I said, it is my own infirmity; but I will remember the years of the right hand of the Most High.

Luke xii. 33. Sell all, that ye have, and give to the poor. That is, renounce all the pleasures of wealth rather, than defraud the poor and distressed of their right. It is utterly impossible to take delight in wealth, and to love God with all the soul.

Matth. xxv. 40. For as much (for as often) as ye have done it unto one of the least of these my brethren, ye have done it unto me.

As often! Who then would miss any occasion? *The least!* Who then would despise any object? *To me!* So that in serving the poor we serve Jesus Christ. O comfortable declaration.

Mark ix. 41. Whosoever shall give you a cup of water to drink in my name, because ye belong to Christ; verily he shall not loose his reward.

This should always, if possible, be our intention; this *poor*, *oppressed*, *miserable* man belongs to Christ. This would wonderfully inhance the value of our good deeds before God.

ALMS.

1 *Cor.* xiii. 3. And, though I bestow all my goods to feed the poor, and have not charity, it profitteth me nothing.

If external acts of charity do not proceed from charity, that is, from love of God, and of our neighbour for his sake; they are nothing in the sight of God. My God, pour into my heart this most excellent gift of charity, the very bond of peace and of all virtue.

Gal. vi. 10. Let us do good unto all men.

For our earthly things, O Lord, give us heavenly; for temporal, eternal.

Luke iii. 11. He, that hath two coats, let him impart to him, that hath none.

That is, let him, that hath plenty of the necessaries of life, let him give to him, that wants.

The proportion of charity, appointed by God himself to his own people for the relief of the poor, was every year a thirtieth part of their income, or a tenth every third year.

This was the Jews proportion. He, that came short of this, was a breaker of the law, and without repentance and restitution had no hope of pardon.

The Christian's proportion ought to be greater, as his hope and reward are greater.

We should in all our charities direct our eye toward Christ in his members; it is this, which heightens the smallest gifts. Men reward, what is done on human motives; God, what is done for his sake.

He, that for his good actions expects the applause of men, runs the hazard of loosing the reward of God.

The poor are, as it were, the receivers of the rights and dues belonging unto God; we must have a care of defrauding them.

Luke xi. 41. But rather give alms of such things, as you have, (or as you are able) and all things are clean to you. That is, proportion your alms to your estate, lest God proportion your estate to your alms.

It is a necessary Christian duty (whatever men think of it) to part with our worldly enjoyments for the sake of Christ.

The very best of men are only instruments in God's hands to receive and to give, what God bestows upon them. This they should do without any desire of glory or self interest.

Let us make light of money, and send it before us into the heavenly treasures, where neither moth nor rust doth corrupt; but where it will be kept, to our eternal advantage, under the custody of God himself.

Thou, O Lord, hast been all mercy to me;

grant that I may be all mercy to others, for Christ's sake.

Remember to give to those, that are ashamed to ask; and do not forget your poor relations, lest you be worse, than an infidel.

Rom. xii. 18. He, that showeth mercy, let him do it with cheerfulness.

The good Lord preserve me from vanity, and from seeking applause for my charity.

Not unto me, but unto Thee, O God, be the thanks, and praise, and glory.

The merits of the poor are not to be the rule of our charity. God himself maketh his sun to shine upon the evil and the good.

If we would but moderate our vanity, we should always have enough for charity.

Send thy blessing upon my substance, and continue to me a willing mind to help such, as have need, according to my ability.

Good advise and devout petitions should accompany our charity.

O God, who knowest the necessities of all thy creatures, give thy poor the spiritual graces, they need.

Support thy poor members, O Jesus, under all their difficulties, and sanctify their bodily wants to the salvation of their souls. Lord, grant that they may bear their poor estate with patience and resignation, and that we may one day meet in the paradise of God.

Jesus Christ is continually humbled in his mem-

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bers; some are poor, in prison, sick, naked, hungry, &c. Let me, O Lord, see and help Thee in all these objects.

A man, who has faith, will be glad to discharge himself of some part of the burthen of the temporal goods, in order to secure those, that are eternal; and to be in some measure the preserver of his brethren.

Psa. cxii. 5. A good (charitable) man will guide his affairs with discretion; that is, he will retrench all needless expenses in apparel, diet, diversions, &c. that he may give to him, that needeth.

Let your alms be in secret as much, as may be.

Charity, or the love of God and our neighbour.

It is but the first essay of charity to give alms.

Whoever shows mercy to men, will certainly receive mercy from God.

1 *John.* iii. 15. Whosoever hateth his brother, is a murderer.

A man has already killed him in his heart, whose life is grievous to him, and at whose death he would rejoice.

14. He, that loveth not his brother, abideth in death.

Can we believe that God saith this, and delay one moment to be reconciled?

It is not enough to love our brethren; we must

love them upon a principle of faith, in the name, for the sake, and as members of Jesus Christ.

Luke vi. 37. Forgive, and it shall be forgiven you.

Give me, O my God, a heart full of Christian meekness and charity, that I may willingly forget the evil, I have received, and be always disposed to do good to others.

We love our neighbour after a christian manner, when we love him for God's sake; and for God's sake do him good.

THE LITANY.

O God, the Father of Heaven; have mercy upon me, keep, and defend me.

O God the Son, Redeemer of the world; have mercy upon me, save, and deliver me.

O God the Holy Ghost; have mercy upon me, strengthen, and comfort me.

Remember not, O Lord, my offences, nor the offences of my forefathers; nor take Thou vengeance of our sins. Spare us, good Lord, spare thy people, whom Thou hast redeemed with thy most precious blood, and be not angry with us forever.

From thy wrath and heavy indignation; from the guilt and burden of my sins; from the dreadful sentence of the last judgment;

Good Lord, deliver me.

From the sting and terrors of conscience; from impatience, distrust, and dispair; from extremity of sickness and pain, which may withdraw my mind from God;

Good Lord, Deliver me.

From the bitter pangs of eternal death; from the gates of hell; from the powers of darkness; and from the illusions of Satan;

Good Lord, deliver me.

By thy manifold and great mercies; by thy manifold and great merits; by thine agony and bloody sweat; by thy bitter cross and passion; by thy mighty resurrection; by thy glorious ascension, and most acceptable intercession; and by the graces of the Holy Ghost;

Good Lord, deliver me.

For the glory of thy name; for thy loving mercy and truth's sake;

Good Lord, deliver me.

In my last and greatest need; in the hour of death; and in the day of judgment;

Good Lord, deliver me.

As Thou hast delivered all thy saints and servants, which called upon Thee in their extremity;

Good Lord, deliver me; and receive my soul for thy mercy's sake.

Be merciful unto me, and forgive me all my sins, which by the malice of the devil, or by my own frailty, I have at any time of my life committed against Thee.

Lay not to my charge, what in the lust of the

eye, the pride of life, or vanity, I have committed against Thee.

Lay not to my charge, what by an angry spirit, by vain and idle words, by foolish jesting, I have committed gainst Thee.

Make me partaker of all thy mercies and promises in Christ Jesus.

Vouchsafe my soul a place of rest in the paradise of God with all thy blessed Saints; and my body part in the blessed resurrection.

O Lord God, Lamb of God, that takest away the sins of the world;

Have mercy upon me.

Thou, that takest away the sins of the world,

Grant me thy peace.

Thou, that sittest at the right hand of God,

Have mercy upon me.

Have mercy upon me, receive my prayer, which Thou hast tought me.

Our Father, who art in Heaven &c.

O Lord, deal not with me after my sins; nór reward me after my iniquites.

O God, merciful Father, that despiseth not the sighing of a contrite heart, nor the desires of such,

as be sorrowful; mercyfully assist my prayers, which I make before Thee; at those times especially when I am preparing for death and eternity.

O Lord, graciously hear me, that those evils, those illusions, and assaults, which my great enemy worketh against me, may be brought to nought, and by the providence of thy goodness dispersed; that thy servant, being delivered from all temptations, may give thanks to Thee with thy Holy Church to all eternity. *Amen.*

Let us endeavour by timely repentance to prevent the reproaches, which otherwise our consciences will cast upon us at the hour of death.

The support of a penitent at the hour of death.

John iii. 16. God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish; but have everlasting life.

1 *John* ii. 1. We have an Advocate with the Father, Jesus Christ the righteous; who came into the world to save sinners; who died for us, when we were his enimies, that he might offer us unto God.

Our Judge himself hath assured us, that *all sins shall be forgiven the sons of men.*

EJACULATIONS.

TAKE from me all evil imaginations, all impurity of thought, all inclinations to lust, all envy, pride, and hypocrisy; all falsehood, deceit, and irregularity of life; all covetousness, vain glory, and sloth; all malice, anger, and wrath; all remembrance of injuries, every thing contrary to thy will, O most Holy God.

May I never hear with pleasure, nor ever repeat such things, as may dishonor God, or injure my neighbour or my own character.

Love of God, &c.

Bless me, O God, with the love of Thee, and of my neighbour. Give me peace of conscience, the command of my affections; and for the rest, *Thy will be done.*

O King of peace, give us thy peace, keep us in love and charity.

Make thyself, O God, absolute master of my heart.

They, that be whole, need not a physician. It belongs to Thee, O Sovereign Physician, to make us sensible of our maladies, and to make us go to Thee for help. O say unto my soul this word of salvation, *Behold, thou art made whole.*

Without me ye can do nothing. Miserable indeed is he, who pretends to walk without Thee,

O give me light to see, a heart to embrace, and a power to do thy will. From thy Spirit I hope to receive these graces.

John xii. 26. If any man serve me, let him follow me; and him will my Father honor.

Let me never flatter myself, that I serve Thee, my Saviour, unless I follow thy example at the expense of every thing I love or fear beside. O keep my heart fixed upon that *honor*, which God has prepared for those, that follow Thee.

O divine Spirit, render me worthy of thy presence and consolation. Fill my heart with holy dread of thy judgments. Give me a true sense and knowledge of the danger and evil of sin; and may I, with prudent moderation only, be concerned for temporal things.

Jesus Christ is always in his temple, and near you, (if your soul be fit for him to dwell in) to Him apply on all occasions.

As your *Master;* for grace to study, to love, and to follow his instructions. He requires nothing, but what he first practised himself.

As your *Lord;* that you may love and serve him faithfully, and fulfil all his commands.

As your *Pattern;* that you may follow his example, and imitate his virtues.

As your *Saviour;* that he may be your refuge and confidence, your strength and support, your peace and consolation, your Saviour now and at the hour of death.

As your *King;* that he may give laws to your

soul, and that you may surrender yourself to his commands; and never rebel, nor resist his authority.

As your *Shepherd.* Keep me in thy flock by thy almighty grace; I am one of the lost sheep, which Thou camest to seek. Take me under thy care, and restore me to thy fold. Increase thy flock for the honor of thy name.

Wilful Sin.

Let me rather choose to die, than to sin against my conscience.

Penitent.

I am ashamed to come before Thee; but I must come, or perish. I know that Thou art angry with me for my sins; but I know too that Thou pitiest me, or why do I yet live? Make me full of sorrow for my sin, and full of hope of thy mercy and pardon. Look upon the infirmities of thy servant, and consider his weakness. Sensible of my own sad condition, weak and miserable, sinful and ignorant, liable to eternal death, I prostrate myself before Thee, imploring thy help and pardon.

Gracious God, never abandon me to the opposition, I shall at any time make to thy grace.

Blessed be God, that he has so often prevented me, and not left me to the desires of my own heart.

Put a stop to the torrent of wickedness and profaneness, which carries all before it.

I confess my sins to Thee, O God; do Thou hide them from the world.

Eternity. Lord, imprint on my heart a lively idea of eternity, that the sorrowful passages of this life, which are so uneasy and frightful to nature, may vanish, or be borne with patience.

Example: Pardon my sin, and forgive all such, as have been misled by an evil example of mine.

Matth. v. 48. Be ye perfect, even as your Father, who is in Heaven, is perfect.

O divine repairer of our corrupt nature, may thy allpowerful grace make me as perfect, as Thou hast commanded me to be!

Holiness.

O God, who hast called me to holiness, give me firm faith in thy power, through our Lord Jesus Christ, that by his assistance I may get the mastery of all my sins and corruptions; that I may be redeemed from all iniquity; that I may be holy, as He, who has called me, is holy.

Possess my soul with earnest desire of pleasing Thee, and with holy fear of offending Thee.

Let me be ever ready to forgive injuries, and backward to offer any.

Give me, O Lord, faith and patience, that I may neither murmur at thy appointments, nor be angry against the instruments of thy justice.

Deliver me from the errors and vices of the present age; from infidelity, wicked principles, from profaneness, heresies, and schism.

I most heartily thank Thee, O God, for thy perpetual care of me, for all thy mercies, bestowed on me, for the blessings of nature and of grace.

Grant, O God, that I may never receive thy grace in vain; but that I may live, like one, who believes and hopes for the joys of Heaven.

Let me ever be sorry for my sins, thankful for thy blessings, fear thy judgments, love thy mercies, and remember thy presence.

Give me a humble mind, godly fear, and a quiet conscience.

Weaken, O Lord, the power of Satan in this place, and the tyranny of his ministers.

In time of pestilence or danger.

Set thy saving mark upon our houses, and give order to the destroyer not to hurt us.

John xvi. 23. Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you.

Upon this promise, blessed Lord, I depend; beseeching Thee, O heavenly Father, for thy dear Son's sake, to give me the graces, I most need.

After prayers.

Vouchsafe us those graces and blessings, which

Thou knowest to be needful for us, notwithstanding our great unworthiness.

Riches. Shut my heart, O Lord, against the love of worldly riches, lest I betray Thee, as Judas did.

May thy Holy Spirit, O God, fill my heart, that it may appear in all my words and actions, that I am governed by it.

Luke x. 33. And, when he saw him, he had compassion on him.

O Jesus, the true Samaritan, look upon the wounds, which sin has caused in my soul, and have compassion on me.

May I always resign my will and desires to him, who knows what is good for us better, than we ourselves do.

Holy Scriptures.

Give me, O God, sincere love for the truths of the gospel, a teachable heart, and an obedient will.

Perseverance. Finish, O my God, the work of mercy and conversion, which Thou hast begun in me.

Save, O Lord Jesus, a soul, which Thou hast redeemed by thy blood.

There is no merit in me, OGod, to attract thy mercy and goodness, but only my great misery and blindness. May I make a suitable return by a holy life.

According to the greatness of thy goodness, and the multitude of thy mercies, look upon me.

Sanctify my soul and body by the heavenly blessings, that they may be made thy holy habitation, and that nothing may be found in me, that may offend the eyes of thy Majesty.

Protect and keep me in the midst of the dangers of this corrupt world; and by thy light and grace direct me in the way to everlasting life, through Jesus Christ.

Morning. I laid me down and slept, and rose again, for the Lord sustained me. Blessed be the name of the Lord.

Raise me up, O Lord, at the last day, to life and happiness everlasting.

Blessed be the Lord for his mercies, renewed unto me every morning.

O that my eyes may ever be fixed upon the example, that our blessed Lord left us, and that I may daily endeavour to follow him. *Amen.*

Night. May the Saviour and the Guardian of my soul take me under his protection this night and evermore.

Cor. vii. 35. Attend upon the Lord without distraction.

O holy Spirit of grace, help my infirmities, that I may fix my thoughts upon my duty; and that I may serve Thee with all my heart and mind. That I may never give way to wandering thoughts, but watch against them continually.

Look upon me, O Lord, and pity me; make me, and let me be thine by the choice of my will. Make me serious and thoughtful at all times, that I may not fail of being so when I attend upon God.

Let not my heart, O God, be inclined to any evil thing. Keep me, O God, from every thing, that may displease Thee. O make me wise unto salvation.

Phil. iv. 13. I can do all things through Christ, who strengtheneth me.

O that I may never forfeit this power by presumption, or by want of faith.

John xx. 28. Thomas said, my Lord, and my God.

Thou art indeed, O Jesus, my Lord, for thou hast redeemed me by thy precious blood; Thou art my God, for I am dedicated to Thee, and sanctified by thy Spirit.

Acts ii. 44. And all, that believed, were together, and had all things common.

May God grant that, as we are all members of the same body, have one and the same Father, the same Saviour, the same Spirit, and hope to meet in the same paradise; that we may live in unity and godly love, and be charitable according to our ability.

The good Lord, grant that in the day of Christ I may rejoice, that I have not run in vain, nor labored in vain.

END.

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